

Cranford, J.

Hareseo-Machia

1646



7  
HÆRESEO-MACHIA:

OR,  
The mischief which Heresies doe,  
AND  
The means to prevent it.

Delivered in a SERMON in Pauls, before the  
Right Honourable, the LORD MAIOR, and  
the ALDERMEN of the famous Citie of  
LONDON, February the first,  
M. DC. XLV.

And now printed, for the satisfaction of  
the hearers, and others.

By JAMES CRANFORD, Pastour of Chri-  
stopher Le Stocks, London. *London.*

Θεοικοντοσ. βστν η αἵρεσις, καὶ ἀν. θεοπας ἐχνη  
weſa'tas, Athan. ad Solitar.

Diligite homines, interficite errores, sine superbia de  
veritate praesumite, sine saevitia pro veritate con-  
tendite. Aug. cont. lit. Petil. lib. I. cap. 29.

Jude 3. It was needfull for mee to write unto you, and exhort  
you, that yee should earnestly contend for the faith once  
delivered to the Saints.

LONDON,  
Printed by James Young for Charles Green, and are to be  
sold at the signe of the Gun in Ivie-lane, 1646.

ΑΓΓΕΙΟΝ ΤΗ ΚΑΤΟΙΚΟΝ ΤΗΣ ΕΡΕΣΕΟΜΑΧΙΑΣ

*hereseo machia or mischief & opposing ...*

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TO  
THE RIGHT HONOURABLE  
THOMAS ADAMS,  
Lord Maior;

THE RIGHT WORSHIPFULL,  
THE SHERIFFS;

With the residue of the  
ALDERMEN  
Of the famous C I T I E of  
L O N D O N.

Right Honourable, and Right Worshipfull,

**T**Hese Meditations were intended onely for the Pulpit, but are enforced to the Presse; not so much by the intreaties of friends, as importunities of adversaries. I print

A 2

(to

## The Epistle Dedicatory.

Γράφω ἐκ ἀνταδείας χρώμενος, ὃς σεμι-  
νωδὸς μὲν, ἀλλ' ἀπολογεῖσθαι βιάζομαι  
νῦν, ὁρῶν τινα μόνῳ τοῖς ἐμαυτοῦ λόγοις  
σεσημασμένον. Epist. 83.

(to use *Theodore's* expres-  
sion) not to please or com-  
mend my selfe, but neces-

sitated to apologize, and to asser't the verity  
of what I have delivered. Many aspersions  
have been cast upon me, upon my Sermon :  
Ῥάδιον (υποφάντας αὐτὸν ἐλθόν) λέγειν. I expe-  
cted them. *The disciple is not above his Master.*  
The most of you were my hearers, I am  
contented you should be my Judges : and  
rest,

Your Honours

and Worships

Servant in the Gospel,

JAMES CRANFORD.

TO

# TO THE READER.

READER,



*I* bath been my endeavour, in this Sermon, to discover unto thee, The mischief that Heresies doe, and the means to prevent it. It bath been my care (γυμνῶ ἀλήθειαν, γυμνῇ κεφαλῇ) to deliver the naked truth in plain expressions : Rotten posts need pargetting, withered faces painting ; Truth is most comely in her native colours, and hath strength of her own, καὶ δι' ὀλίγων νικᾷν, to conquer by weaknesse. It is possible thou hast heard (if not fomented) the great clamours raised against my self and my Sermon, by Sectaries, whom it would better have be seemed to have amended themselves, and their own errors, then to have aspersed others, and given out such unchristian language, when they were not at all injured, but only reprov'd, and that for their advantage. It is no great matter to mee to be judged of you, or of mans judgement, — he that judgeth me is the Lord. The testimony of my conscience, and God the approver of my doctrine, sweep away (as a spiders web) the calumnies of hypocrites : yet to the intent I

Διορθώσασθαι τὰυτὰ μᾶλλον εἶχε καλῶς, ἢ περὶ τοῦ συμβουλευούτου δυσχεραίνειν, Nazianz. Epist. 29. Ἀβελήτες πέμπουσι φάνους, ἡ δὲ κηρύττει ἐν ἑδρῇ, ἐλεγχθέντες δὲ, καὶ τὸτο χρεισιμῶς. Cyril. ad Nestor. Epist. 4.

Ἡμεῖς τῷ σωτῆρι δακρύοντες, καὶ μάστιγα τῆς διδασκαλίας ἔχοντες τῇ ἐννοίᾳ ἐπὶ πᾶσι, ἵσιν ἀσέβειας καταλαμβάνομεν τὰ τῆς συγκοφαντίας ὑπόστασις. εὐαῖνο γὰρ τὸ κειμήλιον περὶ σοφίας, &c. Theodorct. Epist. 99.

may



may remove prejudice from thee, I shall speak in a word to three objections, which are most frequent : First, Some say, It was unseasonable. Why unseasonable ? Because others were silent. Nay rather, it was seasonable, because others were silent. I conceive, with Theodoret, that

Ὁ τοῦτο καὶ δέκνυσιν, τὴν ὥρην speech or silence in this season, distinguisheth between the faithfull shepherd and the hireling. Pauls spirit was stirred in him when he saw the City wholly given to idolatry : And is it pos-

Πᾶς ἐνὶ σιωπῇσαι πίστεως ἀδικωδῆς, καὶ τοσούτων διεσπασμένων ; ἢ ἡ παρεστημένη τῷ βήματι τῶ Χριστοῦ, καὶ ἀπολογησέμεθα τῆς ἀκαρῆς σιωπῆς ; Cyprian. ad Nestor. Epist. 2. sible for a faithfull Minister to be silent when the faith is corrupted, and so many subverted ? Must we not all appear before the judge-

ment seat of Christ, and give an account of our unseasonable silence ? But thanks be to God, there is no ground for such an objection. Secondly, Others say, I was bitter, the Sermon a bloody Sermon. I answer : Examine the quotations : Was I more bitter, more bloody then the Scriptures ? then the Fathers ? Who called false Prophets ravening wolves, dogs, evill workers ? Who wished them cut off, commanded them to bee reproved sharply, ἀπολύτως, cuttingly ? Did not Christ ? Did not the Apostle ? Did not the Ancients account

Cytil. in Job. lib. 1. cap. 4. them Ἀπωλείας ἐργάτας, διαβόλου θήερας, θανάτου παγίδας ;

The workmen of destruction, the huntsmen of the Devil, the snares of death ? Were these bitter, bloody ? If so, I will not blush to be in the same condemnation with my Saviour : Bitter pills may be wholesom physick. Thirdly, Others say, All men speak ill of mee : some resolve never to hear more in that Auditory for my sake, &c. Reader, Let not this trouble thee, I passe through good report as well as bad. I am satisfied with the testimony



*stimony of Athanasius, I have done as becometh a Minister of the Gospel, and the doctrine of godliness, in my sharpest reproofs against these men. As for the people, I say, with the same Father, I respect those people that adhere to the truth, not weather-cocks, and such as delight in novelties. I conclude as Austin, You have heard their reproaches, which they had never cast upon me, if I had been careless of your salvation. Reader, I will detain thee no longer: the Sermon is now thine, read it, try it, censure it, spare not; but remember, the scene will be changed, it shall one day try, and censure thee. Vale.*

Σὺ μὲν — πρέποντα τῇ ἐκκλησιαστικῇ παραδόσει, καὶ τῇ εἰς τὸν Κύριον εὐσεβείᾳ ποιοῦντας, ἐλέγχεις, καὶ παρανέσας, καὶ ἐπιτιμῆσας τοῖς πλείστοις. Ad Adelprium.

Ἐμοὶ τὸ πλῆθος αἰδέσιμον — ἢ τὸ χαίρον καυνομένη, ἀλλὰ τὸ φύλακον τὴν πατρὶαν κληρονομίαν. Tom. 2.

Audistis maledicta, quæ ab illis non audirem, si veram perditionem contemnerem, si charitatis viscera non haberem. Cont. lit. Petil. l. 3. c. 10.

From my Study, this  
16. of March, 1645.

J A. CRANFORD.

*The Analysis of the Sermon.*

D. Erroneous opinions eat as a Gan- grene	1. Speedily, 5 2. Incurably, 5 3. Mortally, 6	1. Faith 2. Peace 3. Piety	{Qua, 8 Qua, 9 Church } Civill } 10
R. {	1. Hereticks are	1. Subtil, 17 2. Active, 28	
	2. People are	1. Ignorant, 30 2. Curious, 31	
	God is just	1. Punishing lukewarmnesse, 32 2. Manifesting the approved, 33	
use. Prevent and stop them,	1. People	1. Adhere to the Ministry, 36 2. Try all things, 38 3. Avoid Seducers, 39	
	2. Ministers	1. Convince, 42 2. Cast out, 44	
	3. Magistrates, what they	1. Have done 2. May doe	47

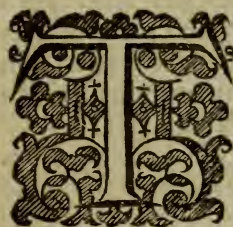
## HÆRESE O-MACHIA,

OR,

The mischief which Heresies doe, and  
the means to prevent it.

2 TIM. 2. 17.

*And their word will eat as doth a canker, (or a gangrene)  
of whom is Hymeneus and Phileus, &c.*



THE blessed Apostle was, at the writing of this Epistle, now ready to be offered up, as you may see Chap. 4. 6. *I am now ready to be offered up, and the time of my departure is at hand.* He writes this Epistle, as his last Will and Testament, to *Timothy his own son in the faith*, to give him direction how to behave himself in the Church of God, *which is the house of God, the pillar and ground of truth.* Hee bestowes upon him good counsell (as a legacy) that hee should be painfull in his doctrine, and watchfull over his conversation, and proposeth himselfe as an example, Chap. 3. 10. *Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience: Discipe, puer, virtutem ex me; Learn,* my son, painfulnesse and watchfulnesse of mee; <sup>a</sup> I require no more of thee then I my selfe have given thee in pattern, *Thou hast fully known, &c.* Now the Apostle, *not ignorant of the wiles* of the divell, his main engines against the two pillars of the Church, <sup>b</sup> *faith and love*, (the bonds of our union with our head, and with his body) and his endeavours to overthrow *love* by the overthrow of *faith*,

<sup>a</sup> Καλὸν τὸ διδάσκειν ἐμὴν ὁ λέγων ποιεῖν, Ignat. ad Ephel.

<sup>b</sup> Ἀρχὴ ζωῆς πῶς τις, τέλος ἡ ἀγάπη, τὰ ἑξ ἑαυτοῦ ἐς ἐνότητι γινώσκοντα θεὸς ἀνθρώπων ἀποτελεῖ, Id. ibid.



hee warns him in a speciall manner to hold fast the forme of sound words, and to shew himselfe a workman that need not be ashamed, rightly dividing the word of truth: to avoid profane and vaine janglings, which would increase to more ungodlinesse. And hee urgeth the same exhortation in my Text, from the mischief that will come to the Church by such vain janglings: *Their word will eat as dath a gangrene, of whom is Hymeneus and Philetus.*

The Text therefore discovers the mischief of unsound teachers, or unsound doctrine; where wee consider, First, *the Subject, Their word*: illustrated by an instance, *Of whom is Hymeneus and Philetus, who have erred*, &c. Secondly, *the Adjunct, Will eat*, or will have pasture; set out by a similitude, *As doth a canker*, or a gangrene. Thus you have the connexion, the scope, and parts of this verse, out of which I shall propose one Observation: In the prosecution of which, other things may happely be touched upon *in transitu*. The Doctrine is this:

Doctr.

*Erroneous and unsound doctrine is of a devouring (i. e. spreading and destroying) nature: Their word (saith the Apostle) will eat as doth a gangrene.*

2 Pet. 2. 1, 2.

The Apostle Peter, speaking of false teachers, assures us, that *they shall privily bring in damnable heresies, even denying the Lord that bought them*: And, that *many shall follow their pernicious wayes, by reason of whom the truth shall be evil spoken of*. I pray you observe it; Heresies, erroneous doctrines, are damnable, *They shall bring in damnable*

Συμβάλλει τοῖς πλανήμασι ἐπὶ τῆς αἰσχρίας ἕξαι πολλοὺς ἀπὸ τῆς πίστεως, καὶ τῆς χάριτος τοῦ Θεοῦ καὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τοῦ Σωτῆρος ἡμῶν. Tit. 1. 11.

heresies. They are of a *destroying* nature. They are of a *spreading* nature, *Many shall follow their pernicious wayes*. So also Paul attester to Titus; They *subvert whole houses, teaching things which they ought not, for filthy lucre sake*. Heresies are of a *destroying* nature; They *subvert the house*, ἀνατρέπουσι, they undermine it, and overturn it from the foundation: They are of a *spreading* nature; They *subvert whole houses*, many houses are overturned. But by what is all this? *speaking things which they ought not,*  
for



for filthy lucre sake. Our Saviour Christ warns his disciples to beware of the *leaven of the Pharisees, and of the Sadducees*, which is expounded of *their doctrine*: Their erroneous and false doctrine is compared to leaven, which is a fit <sup>d</sup> resemblance of all doctrine. The doctrine of the Gospel is compared to leaven, *Luke 13. 22.* and the corrupt doctrine of the Pharisees is compared to leaven, because, As a little leaven leavens the whole lump, and quickly sowres all; so doctrine, <sup>e</sup> when it once sinks into a mans minde, and gets into the heart, it doth (as it were) translate the soule, and spirit, and body, even the whole man, into the similitude, qualitie, nature of it selfe. It is not onely thus spreading over a person; but (the Church is a body, as saith the Apostle, *Ye are the body of Christ, and members in particular*) erroneous doctrine no sooner gets into a Church, but it overspreads it; runs thorow all, and corrupts, and sowres all, as saith the Apostle, *Gal. 5. 9.* *A little leaven leaveneth the whole lump.* Erroneous opinions are interpreted by <sup>f</sup> some to be those tares, which the envious man and the adversary sowed in the field where Christ had sowed his good seed, *Matth. 13. 25.* Tares, if they be sowed in a field, quickly over-spread the whole field, and choak up the good seed, and are therefore (if wee may beleieve *Basil*) a fit resemblance of such who put a false stamp upon the doctrines of Christ, and, being themselves infected with the doctrine of the divell, intermingle themselves with the healthfull body of the Church, that they may, undiscerned, diffuse their poyson into the soules of those that are unlearned, or well meaning. The same Father in another <sup>h</sup> place compares here-  
 ties & erroneous opinions *σπινθηρι*, to a noisome canker, or carbuncle, which is no lesse dangerous then infectious.

Matth. 16. 6.

11, 12.

<sup>d</sup> Ζύμη ὅθι πανουργίας ἀν-  
 ἔη τύπη, Cyril. de ador.  
 in sp. & verit. lib. 15.

<sup>e</sup> Ἐισδύσασα εἰς νῦν, καὶ καρ-  
 δίας, ψυχῆς τε, καὶ σώματος,  
 καὶ παντὸς πνεύματος ἰδίων ὡς περ  
 ποιότητι μελεσσομένη, Cy-  
 ril. ibid. l. 17.

1 Cor. 12. 27.

<sup>f</sup> Αἱρέσεις δὲ κύειν ἐν ταῖς  
 αὐτῶν παραδόξαις ζιζάνια  
 καλεῖ, Just. Mart. ad or-  
 tho. qu. 1.

<sup>h</sup> Ἀπὸ τοῦ εἰκόνα πλεονεξίης  
 παραχαραχθέντων τὰ τῶν Κυρίων  
 διδασκάλων. Καὶ ἐν τῇ πο-  
 νηρῇ διδασκαλίᾳ διεφθαρμέ-  
 νων, καὶ αὐτῶν τῶν αὐτῶν  
 πρὸς ἑαυτοὺς ὁμομαθῶν τῆς Εκκλη-  
 σίας, ἵνα ἐν τῇ ἀφανείᾳ τῶν  
 παρ' αὐτῶν βλάβας τοῖς ἀνε-  
 μαρτίστοις ἐμβάλωσιν, In He-  
 xam. hom. 5.

<sup>b</sup> Hex. hom. 2.

- Jam. 3.6. Saint James tells us of a tongue that is set on fire by hell, and setteth on fire the whole course of nature. Would you know what tongue this is? It is the false tongue, the
- Psal. 120. 3. lying tongue, which David compares to sharp arrowes of the mighty, and coals of Juniper. I am not ignorant that
- In lucum. Hilary, Chrysostome, Augustine understand this of the punishment: Moller, Marlorate, Amesius, &c. of the mischievousnesse of the false tongue; which is compared to coals of Juniper, hot burning, hard to be quenched, keeping fire exceeding long, and easily spreading it into every subject; such coals is an hereticall tongue.
- <sup>i</sup> Arius in Alexandria scintilla una fuit, sed quia non statim oppressa, totum orbem ejus flamma populata est, <sup>i</sup> Arius was but one single spark, yet, because not speedily put out, hee set the whole world on fire; so that the world did admire that it was become Arian. And the
- Jer. 9. 3. Prophet compares the tongue to a bow, (Jer. 9. 3. They have bent their tongues; their bowes, for lies) and the words
- Psal. 64. 3. to arrowes, Psal. 64. 3. That they may shoot out their arrowes, bitter words. If these things be true of a slanderous tongue, that calumniates men; how much more true of a false tongue, that perverts truth, and blasphemes God?
- <sup>k</sup> Instar sagittarum sermones ipsorum corda vulnerant, No- There are no words so bitter as the words of heresie; they are <sup>k</sup> sharp arrowes, שונוני arrowes that have teeth: these words are devouring words, Psal. 52. 4.
- var. 1. 9. Elect. fac. Sect. 13. <sup>i</sup> Our Saviour Christ compares false prophets to ravenous wolves, whose property it is, not to worry a sheep, but make havock of a flock; not to devour one, but scatter all: The truth is sufficiently declared out of Scripture; Heresies do eat as doth a canker or a gangrene. Let us now consider;
1. The resemblance between a gangrene and heresie in the manner of eating.
  2. What it is that heresies eat.
  3. How it comes to passe that they so eat: And then make some Application.
- First, for the resemblance: First, Heresies, like a gangrene,



gangrene, eat *speedily*: a gangrene, though it shew it self in the farthest part of the body, yet in a very little while will be gotten to the heart, the principall part of the body, and quickly kill the man. Hereticall opinions do on the sudden make a large progresse; *I marvell* (saith the Apostle) *you are so soon removed from him that called you into the grace of Christ, into another Gospel.* It bred admiration in the Apostle, not so much that they were moved, as that they were so *suddenly* moved; that there should be such a strange, because *speedy*, alteration. According to the exposition of <sup>1</sup> some, S. *John* sees heresie on horse-back, with a paire of balances in the hand: it goes not on foot slowly, but rides, for more haste. Arianiſme in a short space overspread the East, Pelagianisme the world. Wee need not search stories for presidents, it is lamentable what successe errours have had amongst our selves in these last three or four yeers of Ecclesiasticall Anarchy and confusion, whether wee respect the numbers of errours, or of the erroneous. Amsterdam, Poland, Transilvania, places most infamous for heresies, are now righteous, compared with England, London, which in so short a space have broached, or entertained above 160 errours, many of them damnable, of which you shall have an <sup>m</sup> account not long hence.

Gal. 5. 6.

<sup>1</sup> Beda & Tyconius apud Pareum. Apoc. 6. 5.

Secondly, Heresies, like a gangrene, eat almost *incurably*: It is an hard matter to stop the spreading of a gangrene. *Ure, seca*; it is the Chirurgiens rule, *Cut*, and *burn*: the dismembriſg of the part affected will scarce stay the gangrene; and it becomes altogether incurable; if it once come to that which they call *suppuratio*; the height of it. I will not give you the reason of it in nature; I come not to read a Physick lecture: sure I am, it is so amongst opinions; if they be once received in, they are hardly, or never cured: they are alwayes growing to mortification, to make the party senselesse and livelesse in whom they are. The Apostle tels us, that they that *ſpeake lies in hypocrisie, have their conscience ſeared,*

<sup>m</sup> M. Edwards  
Gangrene.

1 Tim. 4. 2.

2 Tim. 3. 8.

καὶ ἐρθάρμεις  
οἱ τὸν νοῦν.

as it were, with an hot iron : They are past feeling, they are *men* <sup>n</sup> of corrupt mindes, reprobate concerning the faith : They have *la sum principium*, are without understanding :

Jude 11, 12.

They are as trees, twice dead, and pull'd up by the roots : and can wee expect a cure ? It was the complaint of the Church concerning Babylon, *Wee would have healed Babylon, and shee would not be healed* : It may be our complaint concerning such as are mislead by opinions, Wee would have healed them, but they would not be healed ; but rather, as the Prophet speaks, *When I would have healed Israel, the iniquity of Ephraim was discovered, and the sin of Samaria*, &c. they grow worse and worse under their

Hos. 7. 1.

ο Ἰδὲ ὅπῃ πᾶσιν ἐλεγχόμενοι καὶ δεικνύμενοι πάσης συνήσεως ἔρεμοι ἐκ ἀρχαίωνται ἅλλ' ὥσπερ ἡ λεγομένη ὄρεα τοῖς ἔλλησιν ἐρμήθους Ἰδὲ αὖ τὸ θήλειον ἀναιρεμένων τῶν περὶ τέρων ὅρεων ὡδινεν ἑτέρας ὁφεις, σιλονεικῦσα πρὸς τὸν ἀναγνῶντα τῇ τῇ ἑτέρων περὶ βολῇ. Τὸν αὐτὸν τρόπον καὶ οἱ Θεομαχοὶ καὶ Θεοσυγῆς ὥσπερ Ἰδὲ αὖ τὴν ψυχὴν πείποντες, — μὲν τὰς τοσούτους καὶ αὐτῶν ἐλέγχους, ἐφ' οἷς καὶ ὁ Διδόλθ' αὐτὸς ὁ τέτων παλῆς, ἀπῆλθεν ὅπισθα, ἀπὸ σρεβλῆς τῆς καρδίας αὐτῶν ἐπινοῶντες γογγύζουσιν, &c. Athan. tom. I. contra

Arian. orat. 4.

medicine. ο *Athanasius* compares some in his time to the serpent *Hydra*, of which the Poets fable, that when one head was cut off, divers rose in the stead of it; it increased by being diminished : so (saith hee) these fighters against, and haters of God, though often convinced, confuted, silenced, yet will not yeeld; study new arguments, finde out new cavils, and are more impudent then their father the Divell himselfe; who would be ashamed, and tremble to oppose such light as they contradict and murmur against. Thus much that

Ancient; which our experience verifies.

Thirdly, Heresies, like a gangrene, eat *mortally* : A gangrene, in what part of the body soever, if not prevented, is mortall; it strikes to the heart : so it is with heresies; and errours in opinion, though they seem at first but little spots (as a gangrene discovers it self by little black spots in the out-side of the skin) yet, if they be not stopped, will attach the heart. In the verse before the Text, *They will increase to more ungodlinesse* : *Dato uno absurdo, sequuntur infinita*. But of this more in another place. The Apostle *Peter* gives them the Epithete



the of *Damnable*: Paul reckons them up amongst the 2 Pet. 2. 1. works of the flesh, which shut out of the kingdome of Gal. 5. 19. God. This seems an harsh doctrine to Arminians, Sectaries, other patrons of error; but it is the doctrine of the Scriptures, of the Church in all ages. *Ignatius*, one of the most ancient, and a scholar of the Apostles, assures us, that both seducing and seduced hereticks shall perish for ever; and that with as good reason, as, amongst men, they that break houses are put to death. O, that wee did seriously consider this, Heresies are as mortall as gangrenes. *The chiefe* John 10. 10. *cometh not but to steale, to kill, and to destroy*: The false prophet, *like a roaring lion ravening the prey, devours soules*, Ezek. 22. 25. saith the Lord by the Prophet *Ezekiel*, chap. 22. v. 25. So *Cyril*, 1 They feast it with the souls of simple people, which they grinde with the teeth of error. O, that this was laid to heart. There is no more safety for men under the guidance of erroneous teachers, then for sheep under the protection of a ravening wolfe: Hereticall opinions are not imbraced without the extreme hazard of the precious soule. Wee fear a gangrene; it kills the body: why doe wee delight in (at least favour, and not abhorre) erroneous opinions, which destroy the soul? *What shall it profit a man, if hee win the whole world, and lose his soul? and what will hee give in exchange for his soul?* Prize wee not that which Christ hath purchased with his dearest blood? Or, doe we undervalue that precious blood by which wee were redeemed? Shall wee renounce *the Lord that bought us*? Or, shall wee make ineffectuall so great a purchase? Are wee *enemies to the crosse of Christ*? Or, shall wee make *his death* vain? *Nazianzene* tells us, speaking of hereticks, that they are unthank-

ἢ μὴ πλανᾷσθε, ἀδελφοί μου, οἱ οἰκοφθόροι βασιλείαν Θεοῦ καὶ κληρονομήσασιν· εἰ γὰρ οἱ τοῦ ἀνθρώπου οἶκος διαφθείρεται, θανάτῳ καταδικάζεται· πῶς οὖν μάλλον οἱ τῷ Χριστῷ διασκαλίαν νοθεύειν ἐπιχειροῦντες, αἰονίαν τίς σε δίκην; — Ὅμοιος ἔστι καὶ πᾶσι ἀνθρώποις, ὁ τὸ διακρίνειν τὸν Θεὸν εἰληρώς, καλαδίησιν αὐτῶν ποιῶν ἐξ ἀκολούθου, καὶ ἡ δὲ ὁδὸς αὐτῶν ἀληθὴν δεξιάν ἐστι, Ignat. ad Ephes.

ἡ δαπανῶσι τὰς ἡψὶ ἀπλαστέων ψυχὰς τοῖς τῆς ἀπάτης ὁδοῖς συνβίβοντες, Cyril. in Hoseam.

ἡ γὰρ ὧν Χριστὸς δωρεὰν ἀπέθανε, τὰ ἀχάριστα κλίσματα, τὰ τὸ πονηρὸν πλάσματα.

full

full creatures, the off-spring of the devil, for whom Christ is dead in vain. A hard sentence, may some one happily say; therefore let us proceed to the second thing proposed, and see what it is that heresies destroy.

2. The Apostle in the Text useth this phrase, *Nouli* <sup>εἶ</sup>, translated, *it will eat*; it may be rendred, *will have pasture*; for the word *Nouh* signifies not only the action, *eating*, but the object also, the *pasture*, the food which is eaten up. There are three precious things which heresies devour:

First, *Faith*; which is taken sometimes <sup>f</sup> for the doctrine of faith, or the truth beleaved; sometimes for the act of faith, or the grace of beleiving: erroneous opinions overthrow and destroy both.

1. Concerning the former, the doctrine of faith, there can no question be made: Errours destroy truth; And, as *2 Tim. 3. 8.* *Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt mindes, reprobate concerning the faith.*

*2 Tim. 2. 18.* Thus saith the Apostle of *Hymeneus and Philetus, Concerning the truth they have erred.* False prophets, among the people, *stole away the word of God every one from his neighbour:*

*Jer. 23.* False teachers, amongst us, *adulterate and sophisticate the word of God.* As it is in nature, darkness destroyes the light,

*2 Cor. 2.* blindness puts out the sight, sickness removes health; so is it in this matter, errours destroy, put out, remove truth.

Thus <sup>u</sup> *Hilarius* observes concerning the various confessions of the Arians; They made many, that thy might have none. This is a sore mischief under which our Church for the present labours; there is scarcely any truth which is

<sup>a</sup> *Abdicat à quâlibet parte Catholici dogmatis, alia quoq;* not by one opinion or other  
*atq;* item alia, & deinceps alia, & alia jam quasi ex directly opposed, or indirectly  
*more, & licito abdicabuntur. Porro autem singulatim* undermined: And could  
*partibus repudiatis, quid aliud ad extremum sequetur,* any other issue of our wan-  
*nisi ut totum pariter repudietur? Si novitia veteribus,* tonnes be expected? \* When  
*extranea domesticis, prophana sacratis admisceri cœpe-* any branch of divine truth is  
*rint. prosperat hic mos in universum necesse est, ut nihil* by any rejected, (it is the ob-  
*posthac apud Ecclesiam relinquatur intactum; — sed sit* servation of *Vincentius Liri-*  
*ibidem deinceps impiorum, ac turpium errorum lupanar,* *us* presently another, and  
*ubi erat ante casta & incorrupta sacrarium veritatis,* *nenfis* another,  
*Contr. Hæres. c. 3. 1.*



another, after that another and another will be rejected, till at last none at all be left remaining.

Thus it fell out in the Church of Rome, which, from errors in the beginning little, in comparison, and almost insensible, is become the mistress and mother of abominations, the sink and sea of heresies. Thus with the Anabaptists, who erring at the first but in one particular, have proceeded some of them in other parts, to eight and forty more, many of them dangerous, and raising the foundation. Who did not fear whither our late Prelaticall innovations tended? It was not with-

out cause, that, the y Ancients accounted the least alteration in matters of faith to be the extremest blasphemy and ungodlineſſe; <sup>2</sup> That they have willingly undergone all kinds of death, rather then deserted one syllable of the truth: The least error entertained, prepares the way for greater, disposes the heart to reject all truth, as the pulling one stone out of an arch, disposeth the whole to ruine.

2. Concerning the latter, (the grace, or act of beleaving) the Apostle speaks expressly, *They overthrew the faith of some.* This sad effect of erroneous teachers is notably described by *Athanasius*; If themselves (saith hee) had beleaved, they would not have made any farther inquiry; but their disputings have been no small scandall to those that were initiated in the Christian religion, and a great ground of profuse laughter to Pagans, in that Christians, as newly awaked out of a profound sleep, enquire what they ought to beleave concerning Christ. Their new opinions make beleavers infidels, and infidels more adverse

<sup>1</sup> Τὴν ἐν ὀλίγῳ παραστρεπλῶ τῇ πα-  
ραδοθέντων ῥημάτων ἐχάτῳ κενώμα-  
βλαστοημίδι τε, καὶ ἀσέβειαν, Greg. Niss.  
contr. Eunom.

<sup>2</sup> Οἱ τοῖς θεοῖς λόγοις ἐντετραμμέ-  
νοι, πρέσβειαι μὴ τῶν θεῶν δογματῶν  
ἐδέμειαν ἀνέχονται συλλαβῶν. ὡς  
δὲ τῶν, καὶ πᾶσι ἐν δέοις τῶν θανά-  
τε τὰς ἰδέας ἀσπάζονται, Theodo-  
ret. Eccl. hist. 1.4. cap. 16.

Εἰ γὰρ ὁπίσθον, ἐν αὐτῷ, ὡς μὴ ἔχοντες,  
ἐξήταν· τὸτο δὲ τοῖς μὴ ἐκκλησιαστικοῖς  
ἐν ὀλίγον σκάνδαλον· τοῖς δὲ ἐκκλη-  
σιν· τὸ τυχόν, ἀλλὰ καὶ πλατῶν γέ-  
λασα, προσκεν, εἰ Χριστιανοί, ὡς πρὸς  
ὑπὸ νῦν ἐγερθέντες, ζητῶσι πῶς δεῖ  
πρὸς τῷ Χριστῷ νῦν πισδεῖν, De Synod.  
Arim. Saleu. Τα νῦν παρ' ἐμείνων  
καυνομένημεθα, τοῖς μὴ πισδύσασιν ἀ-  
πισίαν ἐμποιοῖ, τοῖς ἀπισθεῖσιν ὁμότη-  
τα, Ibid.

to faith. Wee see this amongst our selves; what multitudes, unsetled by unsound doctrine, have changed their faith, either to Scepticisme, to doubt of every thing; or Atheisme, to beleeeve nothing? And it hath been a just reward upon seducers, that themselves have been deservedly <sup>a</sup> distrusted and deserted by their followers, whom they had taught, not to beleeeve their teachers. Thus much of the first mischief of heresies, That they destroy *faith*.

<sup>a</sup> Πῶς αὐτοὶ πισ-  
τεύουσινται  
παρ' αὐτοῖς, ὡς  
διδακτοὶ πα-  
ραχρὴν ἢ δι-  
δακτῶν; A-  
thanas. ibid.

2. The second thing which heresies eat up is *Peace*: they devour *Peace, the legacy of Christ, and Love, the bond of perfection*. They overthrow the peace of the Church, they disturbe the peace of the Common-wealth. From hence (that men consent not to sound doctrine, but are sick about questions) cometh envie, strife, reviling, evill surmisings, &c. And where envie is, where evill surmisings and jealousies, what peace can there be? When that false doctrine was broached at Antioch; *there was no small dissention and disputation, the Church was troubled with words subverting their soules*: The troubles arose so high, that an *oecumenicall Synod, or Councell of the world* was necessary for the composing of that difference. The like befell the Churches of Galatia. I spare the further confirmation of this; it is confessed, it is evidenced by the Holland Arminians, the new-England Familists: it will not be much laid to heart, being conceived by many as a matter of no great consequence. If errors arise in the Church, the Common-wealth will not want confusion, it must needs suffer (as the Physician speaks) *per consensum*: and that in regard of the just judgement of God revenging the corrupting of his worship, and profanation of his name. Thus it befell Israel, *They served strange gods, then was warre in the gates*; and of all warres that which is most cruell and destructive, civill and intestine warre, *For Nation was destroyed of Nation, Citie of Citie, &c.* This is the righteous hand of God, that they that will not maintaine peace with heaven, shall have trouble

Act. 15. 2, 24

Galat. 5.

Judg. 5.

2 Chro. 15.



trouble on earth. I reade not of any contentions more bitter, then those grounded on dissentions in religion : *The Jewes had no dealings with the Samaritans*, not so much as for a cup of cold water, or a nights lodging : what was the reason ? The difference in religion : *one said, Ye must worship in this mountain : The other, Jerusalem is the place where men ought to worship.* The difference was not great, onely this ; the Samaritans would be a Church independent to Jerusalem, they would worship in that mountain, but there was no dealing between them. Ephraim did not cease to *envie Judah*, *Judah did not cease to vex Ephraim*, till they were both turned unto the Lord, to serve him with one consent ; *they grow not up into one kingdom, till they have accorded into one Church.* Joh. 6. 9. Ezek. 37.

It is commonly replied in Pulpits, in Presses, That a toleration of all consciences, even *Antichristian*, would be a soveraign remedy to cure all dissentions, and an effectuall means to compose the warres of Christendome : all the blood that hath for so many years been shed, is charged upon the restraint of this licentiousnesse, ignorantly or maliciously termed persecution.

I answer, It is besides my purpose to discusse this question of Toleration, which is the work (as I am informed) of another hand ; onely for the present let mee tell you,

1. That the Toleration pleaded for is not ecclesiasticall ; for so it is resolved by two of the Brethren in their answer to *A. S.* 1. *The Minister ought — by Scriptures to evince the — falshood of such wayes.* 2. *Others that have an anointing of light and knowledge from God are bound to contribute the best of their endeavours to the same end.* 3. *The Magistrate ought to admonish the Minister, if carelesse or forgetfull of his duty, that hee fulfill his ministry in that point also.* 4. *Members of a particular congregation, continuing obstinate after means of conviction, and two or three admonitions, ought to be cast out.* 5. *A Church infected ought to be admonished by neighbour Churches, and if it continue ob-* Pag. 65.

*stinate, communion with it ought to be renounced*: Thus, in effect, two of the brethren; which shewes the mischief of heresie in disturbing the Churches peace: and this, to him that seriously considers it, will appear to be no small mischief.

2. The Toleration so commended as the mother of peace, may be called civill, a non-suppression of errors by the Magistrates laws or power: This is that great *Diana* so much magnified, so frequent in the mouthes of Sectaries. To dispute the lawfulness of it is (as I said) besides my purpose; I onely enquire,

First, Would these men that so hotly defend it, grant that Toleration (if they had power in their hands) to others, which they desire for themselves? I doubt it. The *Arians* did sometimes seem as earnest enemies to *persecution* as these men; yet when they had authority on their side, they raised *persecution* against the orthodox, more terrible then the heathen Emperors against the Christians, which the Churches of the East most grievously

<sup>b</sup> Binii tom. i. b. complained of. *Athanasius* at large describeth, and conc. p. 686. having spoken much of their inhumane and more then belluine cruelty against all sexes, all ages, both living and

<sup>c</sup> Οὐκ εἶναι ἔδει λόγον φερόμενον πικρότερος τῆ ἀμύνη καὶ αὐτοῦ τῶν ἐν τῷ λόγῳ δι-  
*hynon*, Epist. ad Solitar. dead, <sup>c</sup> concludes, that hee had said lesse then their inhumanity was, because it exceeded all expression. The

Donatists did ordinarily plead for toleration, and seemed the most inveterate enemies to all disturbance for conscience sake; yet, when under the Apostate *Julian* they

<sup>d</sup> Quando Julianus vobis, Christi invidens paci, basilicas reddidit, unitatis qua strages à vobis factæ sint? Quis commemorare sufficiat, &c. Con. lit. Petil. l. 2. c. 82.

<sup>e</sup> Lacerati sunt viri, tractæ sunt matrone, infantes necati, abacti sunt partus, nulli licuit securum esse in possessionibus suis, etiam itinera non poterant esse tutissima; terrebantur omnes literis eorum qui se Duces sanctorum jactabant, Opat. cont. Parm. l. 2. 3.

had gotten power, who can declare (<sup>d</sup> saith *Austin*) what havock they made of the orthodox? <sup>e</sup> All Africa was filled with blood and desolation; men were rent, matrons dragg'd, infants slaughtered, women with childe miscarried, none were secure in their houses, the wayes were not safe for travel-

ers;

ers; the letters of them that boasted to be the Captains of the *saints* were terrible to all. Are our men led by another spirit? Sure I am, that one of them, that with most earnestnesse, or impudence pleads for toleration, was lately of another minde in the case of the Familists and Antinomians in new-England.

Secondly, Would such toleration conduce to the establishing of peace in the Common-wealth? Hath it ever done it? Possible it is, that the equality of powers may perswade each party for a season to suppress their inward rancor; can toleration take it away, so that it shall not break out upon sensible advantages by the increase of strength? Let the experience of former ages, and present times teach this. What peace was there in the Roman Empire upon the toleration of the *Donatists*? <sup>f Op. f Optat. l. 2. 3.</sup> *tatus*, & *Augustine*, in the places before alledged, declare, <sup>g Aug. con. lit. Petil. l. 2.</sup> that all places were filled with confusion; the *Circumcelliones*, or *furious Donatists*, not waiting for the signall of a law to give commillion, set the world on fire; *Macarius*, and others with the forces of the Empire, were but sufficient to quench the burning. What peace had *Germany* upon the edicts of *Charles the fifth*? The *Smalcaldian* warre, described by *Sleidan*, demonstrates, that they yeilded onely a time of breathing, that each party might increase in strength, and gain advantages, and then fight to interneccion. Was it not so in *France*? Will a toleration satisfie hereticks, if they have power in their hands? It did not content the Irish Papists, witnesse the blood of 150000 *Protestants* shed upon the first advantage, and these unnaturall warres so long continued. Errour may tolerate error; *sevis inter se convenit urfis*: but can darkness agree with light? or wolves with sheep? *Tertullian* observes concerning hereticks of old, <sup>h</sup> They agreed well enough one with another; for though they differed in private opinions, yet they joyned in one in the opposing of truth: <sup>h Pacem cum omnibus miscent; nihil enim interest illis, licet diversa tractantibus, dum ad unius veritatis expugnationem conspirent, De præscript. cont. Hæret. c. 41.</sup>

*Herod.*



*Herod and Pilate* may be made friends against Christ. *A-*

<sup>i</sup> Τὰς μὲν αἰρέσεις ὡς μικροῦτος ἐαυτοῦ  
ἀδελφὰς συνεχάρην βλασφημεῖν εἰς τὸν  
Κύριον, μόνοις ἢ τοῖς Χριστιανοῖς ἐπιβέβη-  
ον, ἢ φερόντες ἀπὸ τοῦ τοῦ Χριστοῦ λόγων ἐν-  
σεβῶν, Epist. ad Solita.

*thanasius* relates concerning the  
*Arians*, <sup>i</sup> They did not trouble  
other heresies, their younger sisters,  
in blaspheming Christ; their ma-  
lice was inveterate against the or-  
thodox. *Dominicans, Franciscans, Jesuites* have their pri-  
vate differences, and yet agree to live together; but what  
safely is there for Protestants amongst them? If we finde  
not the mischief of our errours in this point, if Holland  
doth not, let them thank the Spanish arms, and wee the  
common enemy, and both, under God, the inconsider-  
able number and weaknesse of the heterodox. <sup>k</sup> You

<sup>k</sup> Facilis ubi potestis, ubi non facitis non  
potestis, siue legum, siue invidia timore, si-  
ue resistentium multitudine, August. contr.  
Peril lib. 2. cap. 83.

persecute (saith *Augustine of the Do-*  
*natists*) where you are able; where  
you persecute not, you are not able  
to doe it, restrained by the fear of

lawes, or envie, or the multitude making resistance. I  
have been long upon this point; but I will conclude it  
with that solenne embassie which the orthodox Fathers,  
assembled in councill at *Sirmium*, sent to the Emperour

<sup>l</sup> Τὴν σὺν ἀναδιδόξῃσιν ὁσιότητι, ὅτι ἐκ  
ἁπλῆς ἐρησίας Ὀυρεσάμιος καὶ Ὀυδῆς ἐσαι  
εἰρήνην, εἴ ποτε τι τῶν διμαίων ἀναστασίῃ  
πᾶς ὁ εἰρῶν ὁδὸς ἀγῆν καὶ τῶν εἰρή-  
νων καταλύσει; Μᾶλλον ὁδὸς εἰς, καὶ τα-  
ραχὴ ἐν τέτῳ σὺν ταῖς λοιπαῖς πώλεσι,  
καὶ τῇ τῇ Ῥωμαίων Ἐκκλησίᾳ ῥηϊστέται,  
Athanas. de Syn. Arim. & Seleuc.

*Constantins*: I have insisted the  
longer, <sup>l</sup> that it might appear to  
all, that the toleration of error  
is not a way to peace, as some  
men pretend, but to disorder and  
confusion: And yet I am not an  
enemy to peace, but a friend to  
truth, and holiness, without which

no man shall see God.

The third thing that heresies eat up is *godlinesse*; they  
devour holinesse, that is, the power of it: thus in the  
verse before my Text, *They will increase to more ungodlinesse*.  
Thus the Apostles, *Peter*, ch. 2. 2. *Jude*, v. 8. describe  
the hereticks of their time: you may read the places at  
your leisure. Thus *Paul* informes the *Romans*, that *they*  
*that cause divisions, cause scandals, and serve not the Lord*  
*Jesus*



*Jesus Christ, but their own bellies.* An erroneous heretical head, and an upright pious heart are incompatible; a good conscience, and true faith, like *Hippocrates* twins, live and die together. <sup>m</sup> *Epiphanius* observes

concerning the Gnosticks of old, That they did not onely pervert the judgements of their profelytes, but brought their bodies and soules into slavery of fornication, uncleanness, and such like monstrous abominations. But, *manum de tabula*, I forbear: It would make a volume to relate the observations of him and other Ancients in this particular. Our Apostle, *1 Tim.* 4.1. saith, *The Spirit speaks expressly, that in the last times men shall depart from the faith - &c.* and *2 Tim.* 3.1. speaks as expressly, that *the last times shall be dangerous* for horrible wickednesses, — *men shall have a form of godliness, and deny the power of it*: It may be so with hereticks, they may have a faire outside; but if you look for uprightness, self-deniall; righteousness, peace, joy in the holy Ghost, *in which the kingdom of God consists*, you shall finde none of these; they have a form of godliness, but deny the power of it. This <sup>n</sup> *Epiphanius* notes concerning the Encratites; They made ostentation of continence, and yet conversed amongst women even unto scandal; they were not indeed such as they desired to be accounted. O, what

a full testimony is given to this truth by that generall apostacie from godliness to open profaneness of many amongst our selves since the unrestrained inundation of our errors! And this comes to passe (for I touch upon the cause *in transitu*,)

1. Partly, because that time which might be better employed in the examination of the conscience, is laid out in the examination of opinions; all the care is taken up about the notions of the brain, which ought to have been

<sup>m</sup> Hæres. 26. Ὁ μόνον τὸ νῦν  
τῷ πατριάρχῳ αὐτοῖς ἐκτέλει-  
ται, ἀλλὰ καὶ τὰ σώματα, καὶ  
τὰς ψυχὰς δολώσαντες πορ-  
νεύει, καὶ πολυμυζία, &c. Lo-  
cus inignis.

<sup>n</sup> Lib. 2. tom. 1. Hæc. 47. Σεμνίων τὴν  
δὲν ἐκτρέφειαν, σφαλερῶς ὅτι τὰ πάντα ἐρ-  
γαζόμενοι, μέσον γυναικῶν εὐερίσσομενοι, καὶ  
γυναικας πανταχόθεν ἀπαλλάττοντες — ἔξω  
μὲν τὴν ἀληθείαν ὄντες, μόρφωσιν δὲ μάλλον  
κεκλιμένοι, ἢ τὸ δυνάμει αὐτῆς εὐτελείας  
ἡγουμένους.

intended

intended to the bettering of the heart : As in children that have the *rickets*, their heads swell and grow bigge, but their bodies grow crooked, their breasts narrow, their inferiour parts feeble, and pine away : so persons infected with errours (for errours are the *rickets* of children in understanding) may perhaps have great heads, and be something for matter of dispute ; but their hearts are crooked, their affections to goodnesse straightned, themselves made so weak, as not to be able to goe in the paths of holinesse.

2. Partly because in times of such differences, men are for the most part had in esteeme, not according to their godlinesse, but their faction : Enquiry is not made concerning the precisenesse of walking, and blamelesse of conversation, but concerning opinion ; not, How lives ? but, What holds such, or such a man ? As *o Athanasius*

ο φέρει χτ' χειρῶ, καὶ μὴ φέρῃ τῆς  
πρὸς τὸ πρῶτον, ἀλλ' οὐδ' ἐν τῷ οὐκ ὄντι  
σῶσιν, &c.

P Hec omnia vultis nullius esse momenti : at si tibi consenserit, quem seducis, unus consensus & manus tua porrectio, & pauca verba jam tibi Christianum faciunt de Christiano, & ille vobis videbitur Christianus qui quod vultis fecerit, non quem fides adduxerit, Oprat. l. 3. cont. Parm.

concerning the Arians to their followers : Oppose Christ, and take no care to thy manners, thy opinion sufficeth to thy commendation. And *p Optatus* against the Donatists, declares their strange partiality, All were unto them Pagans, that were not of their way of separation ; but if any one consented to them, and became of their way, hee was presently a Christian, though hee

knew not what belonged to Christianity. O that it was not so amongst our selves ; that not faction, but faith was the bond of our affections ; not siding with parties, but serving of God the compasse of our Christian love : certainly opinions would not so much thrive, nor godlinesse so much decay. And so much of the second thing which was proposed, What it is which heresies, erroneous opinions devour. Now of the third, Why, or How it comes to passe that they thus spread and devour, &c.

The spreading and prevailing of heresies may be ascribed partly to the *subtlety* and *activity* of seducers, partly



ly to the *curiosity* and *simplicity* of the seduced ; partly to the *justice* of God, for the *manifestation* of those that are *sincere*, and the *punishment* of those that *received not the truth in the love of it* : Of these in order.

First, The prevailing of heresies may be ascribed to the *subtily* of seducers. Seducers are a subtile generation, and this subtilety it is to which the Apostle ascribes their great successe ; *Ephes. 4. 14. Children are tossed to and fro, and carried about with every winde of doctrine through the sleight of men, and cunning craftinesse, whereby they lie in wait to deceive.* The Apostle in three words expresseth their deceitfulnesse : 1. *sleight*, *κωβεία*, they are cunning gamesters, know how to cog a die, and pack the cards, and a pervert Scripture to their sinister purposes : 2. *Cunning craftinesse*, *πωρογυία*, they turn every stone, watch all advantages : 3. *Lying in wait to deceive*, *ἐκδοεία πλάνης*, they have all the arts of couzenage ; They bring in damnable heresies privily, saith Peter : *I am afraid*, (saith S. Paul) *lest, as the Serpent beguiled Eve through his subtilety, so your mindes should be corrupted from the simplicity that is in Christ.* Satan arms his instruments with his own arts, fraud, and couzenage ; and by these introduceth errors, and cheateth men of faith, peace, piety. *Optatus* observed this of old in the Donatists, whom he compares to fowlers, that with exactest cunning and art insnare the birds. And *Isidore Peleusiota* compares hereticks to fishermen, that conveigh their deadly hooks in the most pleasing baits. The Scriptures and Ancients have been large in observing and describing those impostures, by which they cheat men of truth, and propagate errors ; but it would be a work too long for this time to declare them all : I shall by your favour name some of the principall of them, because they are practised amongst our selves by such as *draw disciples after them*, who, as they doe but rake

*Zanch. in loc.*

*2 Pet. 2. 1.*

*2 Cor. 11.*

*Vos estis aucupes, & illi aut illa sunt aves. Illi vos aucupi similes dico, qui post discessum noctis, ante lucis adventum — aridam arbo- rem nullis radicibus sultam multiplici fraude componit, cui adulterinos inserit ramos, & quæ suas jamdudum succisa perdiderat, alie- nas accipit frondes. — Ecce locus insignis. — Cont. Parmen. 1.6. Lib. 1. Ep. 102.*



up old buried errors under the notion of new light, new truths; so they walk in the same steps with their forefathers.

First, They use sophistical arguments, *argumenta tortuosa*, knotty and crooked questions, by which they puzzle and insnare the simple: of this the Apostle gives warning, *Take heed that no man deceive you, σὺλασάμην*, i.e. make a prey of you, through Philosophy or vain deceit. *Tertullian*

*Artificem fruendi & destruendi versipellē, in sententiis coactam, in conjecturis duram, in argumentis operariam, molestam etiam sibi ipsi, omnia retractantem, nē quid omnino tractaverit, De præscript. adv. Hær. c. 7.*

against *Hermogenes* observes, that Philosophers were the Patriarchs of hereticks; and Sophistry, the great artifice of building and destroying, &c. their maine engine. Seducers

have not learned to cast away reasonings, and every high thing that exalteth it self against the knowledge of God: and whiles, with the ancient hereticks, and late Socinians, they measure truths with the line of their own intellect, and beleeve no more then they can comprehend, they make shipwrack of faith, and drown others in their own destruction. How many were of old made to stagger in that fundamentall point of the eternall Sonship of Jesus Christ, by the curious inquiries of the Arians, recorded

*Hæres. 69. 15. Εἰ γὰρ ἐκ Θεοῦ ὅτι, καὶ ἐγέννησεν ἐξ αὐτοῦ ὁ Θεός, ὡς ἐκ πατρὸς, ἐξ ἰδέας ὑποστάσεως οὐσιν, ἢ ἐκ τῆς ἰδέας ὑστάσεως, ἐκ ἐν ἀγκώβη, ἢ τομῶν ἐξ ἐξάλο, ἢ ἐν τῇ γυναικὶ ἐπὶ ἀλυσίῳ, ἢ σωματικῶν.*

*Κτίσμα μὴ λεγόμενον, ἀλλ' ἐκ ὡς ἐν τῷ κτισμάτων· καὶ ποιῆμα, ἀλλ' ἐκ ὡς ἐν τῷ ποιημάτων· καὶ γέννημα, ἀλλ' ἐκ ὡς ἐν τῇ γυναιμάτων, — Ec. Ibid. 16.*

by *Epiphanius*, in his Treatise against that heresie, which I will not English, that I may not be a snare in this scepticall age? How many were taken in that senselesse notion, because it was new, and they understood it not, Hee is a creature, but not as one of the other creatures; a work, but not

as one of the works; and begotten, but not as others that are begotten: that, denying him like other things begotten, they may deny his naturall generation; denying him a creature as other creatures are, they may assert him to be a creature? So farre *Epiphanius*. Why doe you juggle, in saying, hee is a creature,

not

not as one of the creatures; hee suffered without passion? as if a man should speak without speaking, or understand without understanding, faith: another Father concerning the same and other hereticks. <sup>u</sup> This hath been their constant endeavour, with pretences of words, and sophistry of arguments, to colour and paint their horrid opinions. This is that which *Cyrl* calls <sup>x</sup> πολυτρόπος φανακισμός, multivari-  
ous impostures, <sup>y</sup> πολυπλόκων ἐνοιῶν ἐνέχηματα, the in-  
ventions of many-times-pleated senses, equivocations,  
amphibologies, the strength and garrisons of hereticks,  
unto which they retreat, being pursued; out of which  
they issue, to spoile and plunder the Church of faith,  
peace, and godliness. And thus much of the first branch  
of that *subtily* of which hereticks make use to spread  
errors.

Secondly, They use new and strange expressions, ex-  
pressions not to be understood but by their own disciples.  
These the Apostle (according to *Chrysostome* and other  
of the Ancients) calls *καινοφανίας*, new language; and a-  
gainst these arms *Timothy*, commanding him to *keep the*  
*form of sound words which hee had heard of him*: This hath  
been of especiall use to hereticks in the primitive Church,  
and of later times; Thus <sup>z</sup> *Hilary* of the Arians in his  
time; That by their indistinct and  
confused expressions they eluded  
truth, and ensnared their unwary  
auditours by the ambiguity of  
their phrases. Thus <sup>a</sup> *Hierome*  
concerning the Origenists, They  
so temper their words, pervert  
their order, mingle ambiguities,  
that in the same sentence they utter the truth and error;  
their followers understand one thing, and strangers an-

<sup>c</sup> Τίς χρεία τῆς ὑποκρίσεως ὥς λέγειν  
μὴ αὐτὸν κλισμα — ἐχ. ὡς ἐν κλισμά-  
των, ἔπαθεν ἀπαθῶς — λαλήσαμεν  
ἀλαλήτως, νόσησάμεν ἀνοήτως. Athan.  
contr. Arian. orat. 3. tom. 1. & tom. 2.  
*Quid Christus passus in Deitate.*

<sup>u</sup> Multam curam gerunt fucare phaleris ver-  
borum, & versutis syllogismorum, Bern.  
in Cant. ser. 41.

<sup>x</sup> De ador. in  
spir. & verit.  
l. 8.

<sup>y</sup> In Hof. 2.

<sup>z</sup> Tim. 2. 16.

<sup>z</sup> Tim. 1. 13.

<sup>a</sup> Contr. Ari-  
an. de Synod.

confusis permixtisque verbis veritatem fre-  
quentissimè elidunt, & incautorum aures  
communium vocabulorum sono capiunt.

<sup>a</sup> Sic verba temperant, sic ordinem vertunt,  
& ambigua quæque concinnant, ut & no-  
strum, & adversariorum confessionem tene-  
ant, ut aliter hæreticus, aliter catholicus au-  
diat, Epist. 65.



other. Thus they prevail with many, like *Gypsies*, canting in their mother-tongue; though their words may be understood, yet not their meaning. And this practice is notably described by *Calvin* against the Libertines. But besides this, that they use old words in new senses, they have another practice, to coin new words, new expressions of their own, which none can understand, simple ones admire: This the Apostle points at, 2 Pet. 2. 18. *They speak great swelling words of vanity*, and under these high streines, and sublime notions, introduce some old, base, often confuted heresies; which, were they in plain English expressed, would be abhorred. Thus <sup>b</sup> *Epiphanius*

<sup>b</sup> Οὐδὲν ἄλλο ἢ Ἐν ἡρώων ἀπεμύχαντο τῷ ὀπίπλευτον ποιητικῷ ἔξιν τῷ ἐθνομύθεω πλάττης, καὶ διδασκαλίας, ὅθεν ἀλλοιῶσαι τις πλῆν τῷ παρ' αὐτοῖς παρεμπροσθέντως βαρβαρικῆς ὀνομασποίας, *Har.* 31.

<sup>c</sup> Καλῶσι δὲ Νεστωρίαν, ὅπως τὰ Ἑλληνικῶς παρὰ τοῖς Ἑλλήσι ῥαψωδῆσιν, αὐτοὶ βαρβαρικῶς ὀνομασι μελαποίησαντες, τοῖς ἡπάλιστοις παρ' αὐτῶν φαντασίαν ἐργάζων, *Har.* 26. 1. *Dial.* 1.

<sup>d</sup> Eadem nunc in veteri, & nova heresi consuetudo servatur, ut aliud populi audiant, aliud predicent sacerdotes, *Epist.* 61.

*Epiphanius* assures us concerning the Valentinians, that they introduced the old heathen fables as matters of faith, only shadowed them under some new expressions of their owne; and of the Gnosticks, that they in like manner deluded their followers. Thus <sup>c</sup> *Cyril* of the Nestorians in his time, *ὁ δὲ λόγος ἀσυνφανής*, This speech is not to be understood. I stand not to parallel this with the practices amongst our selves, but passe from it with <sup>d</sup> *Hieroms* observation, The same custome is observed amongst hereticks of former, and of our own times; the old Serpent doth act

his old wiles over again; the Stage is new, the Tragedy the same; errors dispersed, faith, peace, and godlinesse supplanted by the same engines amongst us as in former times.

Thirdly, They use faire pretences, and glorious speeches, as the Apostle observes, *By good words and faire speeches they deceive the hearts of the simple*: And *Peter*, *Through covetousnesse shall they with fained words (πλάστους λόγοις, forged and plaistered speeches) make merchandise of you*. This is an usuall shift, they parget over the nakednesse and deformity

Rom. 16. 18.

2 Pet. 2. 3.



deformity of their opinions, representing sometimes *them* as the wayes of God, sometimes *themselves* as the men of God; and thus simple people (*Ixion* like) *pro Junone nubem*, imbrace appearances for verities, errours for truth.

1. They represent their opinions as the wayes of God, the secrets and mysteries of Christ, (but *John* calls them *βόθρῳ τῷ Σατανᾶ*, the profound deep things of Satan : ) and thus they are *as a snare on Mizpah, and a net spread upon mount Tabor*. Saint *Paul* observes, that the worshipping of *Angels*, and such other kind of monkery, *Touch not, taste not, handle not*, were all perswaded under such faire pretences; they were doctrines of humility, doctrines of mortification, &c. But in the mean time, these false preachers, pretenders to humility, were *vainly puffed up in their fleshy minde*, laid hold on *Angels*, but *held not the head*, &c. In the 17<sup>th</sup> of the *Revelation* the whore hath in her hand a golden cup full of abominations and filthinesse; the cup is of gold, but the potion is of the rankest poison : *Act. 15. Circumcision, and observation of the law* is pretended the way to salvation, though in truth it *cut off from Christ* in the notion under which it was obtruded; and, at best, did nothing availe unto that purpose which was pretended : This hath been the practice of hereticks, as in the Apostles times, so in after ages. This *Salvian* observes concerning the Arians, and in gene- De guber. Dei  
rall, all hereticks; but his passage is too long to be lib. 5.  
transcribed. Thus also <sup>f</sup> *Cyril*,  
As strumpets paint their faces,  
and adorne their bodies in great-  
est bravery, to hide the filthi-  
nesse of their practices, and in-  
sinare by their neatnesse : so  
hereticks shadow their destru-  
ctive opinions with the beauti-  
full veile of godlinesse, and their  
errours with the flowers of truth.

† "Ὡς περ τὰ ἐν τοῖς γυνώοις ἐτακεῖτο  
μῦθα, τὸ ἐν τῷ πνεύματι αἰχμαλωτῆς ταῖς ἐξ  
ἐπινοίας ἀφανίσεν διόμῳ τὰς τέχνας ὡραί-  
ζεσθαι τε, καὶ χερσὶ ἀξέσθαι, καὶ ταῖς ἄλλοις  
τῷ κόσμῳ περὶ ἡμῶν ἐν πρεσβυτέρῳ τοῖς  
ὁρῶσιν ὅτι διήκνῃ τῷ ἀπώλειαν τὸν αὐτὸν  
πρόπον οἶμαι, καὶ τὰς ἀληθείας τῇ ἐτερο-  
δοξίᾳ φανῶς, τὸ τῆς εὐσεβείας χρημα-  
τίζεσθαι καὶ αἰχμαλωτῆς, καὶ τοῖς τῆς ἀληθείας  
περιεργάζεσθαι πεινανδίζεσθαι λόγους, Præfat.  
in Thesaur.

They

ε Εὐχρισμὶν ἰατρικὴς οἱ τοῖς ἁγίοις φαρμάκων ἐκ ἡδύσιν τὸ γλυκύ περὶ ἀλλήλους μελὶ, τῇ τῇ κρητὶς ποιότητι τῇ περὶ τοῦ τοῦ λυπῶν τὴν ἀλυσιν ἐπικλέπτουσι, &c. Cyril. Epist. ad Valerian.

g They are in this like our Apothecaries, they gild their pills, and make their potions sweet, they make them pleasant to the eye, and delightfull to the taste; and yet they containe

such a medicine, as (not being immediatly cast out) will give the patient such a purge as will clear him of faith, and peaceableness, and prevent for the future all danger of surfeiting from the power of godlinesse. It is no new thing, that opinions of no value, if not damnable, are vended, and prevaile under the notions of *free grace*, or *Christian liberty*, *Christ exalted*, *the kingdome of Christ*, *the Church way*, and the like commendations: no way is more effectually to ingage imbracement. <sup>h</sup> *Numa Pompilius* pretends the teaching of the Nymph *Ageria* for his new religion; and <sup>i</sup> *Mahomet*, that grand impostor, if you will beleve him, learned his Alcoran from the Angel *Gabriel*. The <sup>k</sup> Divell was the first that ever mentioned God upon earth, and that in his temptation, when hee was acting against God: And shall it seem strange, that

<sup>h</sup> Plutarch. in vit.

<sup>i</sup> Turk. Hist.

<sup>k</sup> Athan. qu. ad Antio. 46.

<sup>l</sup> Εἰσὶ τινες ματαιολόγοι, καὶ φαρμακῶν πωληταὶ, καὶ Χριστιανοὶ, ἀλλὰ Χρῆσταις ποιεῖν, ἀπὸ τῆς φειδόμενης τὸ ὄνομα Χρῆσταις — Καὶ τὸν ἴδον περὶ ἀλλήλους τὴν γλυκὴν περὶ ἀλλήλους, ὡς οἱ οἰνομέλῃσι πᾶν κρητὶς ποιότητι — Λέγουσι Χρῆσταις, καὶ ἵνα Χρῆσταις κρητὶς ποιότητι, ἀλλ' ἵνα Χρῆσταις ἀδελφίσωσιν, Ad Tral. leas.

there are amongst us some, not Christians, but sellers of Christ, vain talkers, soule-deceivers, that in treachery pretend the name of Christ; that speak of Christ, not that they may preach Christ, but that by their preaching they may make Christ of none effect, as was of old the com-

plaint of holy <sup>1</sup> *Ignatius*? It is usuall with mountebanks to proclaim the vertues of their oyles, salves, receipts, &c. multitudes are drawne together, and fools buy. It is the practice of false teachers, by crying up the holinesse and excellency of their doctrine, to cause many to flock together, and to *deceive the hearts of the simple*.

2. They represent themselves, teachers, followers, all, under the notion of the most godly, holy, humble, saints, men as precious as any the earth beares, as unbiafed as any at any time

time



time likely to be on the face of the earth ; a strong inducement (especially if there be any shew of holiness in their conversation) to persuade simple and well-meaning men into an approbation of their opinions. By such deceitful pretences the Pharisees got such interest in the hearts of the people, that they were quickly credited in whatever they spake, though against King, or Priest, as saith <sup>m</sup> Josephus. In the dayes of the Apostles there were some that <sup>n</sup> said they were Jewes, and were not, but upon triall were found liars. The ministers of Satan were transformed as the ministers of righteousness ; and how they prevailed, and what their pretences were may be conjectured by the great paines which the Apostle takes to vindicate himselfe and his ministry from their aspersions, 1 Cor. 9. 2 Cor. 11. They were not inferiour to the chiefe Apostles, would have no pay, (Doe you not heare the language of our Sectaries ? ) they would preach freely, would not be burdensome, &c. Were not these singular men ? Doubtlesse they did not want followers amongst such as would serve God with that which cost them nothing : But the Apostle assures us, they were deceitfull workers, and their end would be according to their works. Such as these of old were the Donatists, of whom <sup>o</sup> Optatus, They covered themselves in sheeps cloathing, they were not discerned to be wolves, till their fangs were felt. No age hath afforded hereticks whose ring-leaders have not pretended to extraordinary godlinesse. It is well known to those that are versed in the writings of the Ancients, what is left recorded concerning Apollinaris, Photinus, Nestorius, and others, the substance of which you may finde in <sup>p</sup> Vincentius Lirinensis ; what <sup>q</sup> Pelagius, what of <sup>r</sup> Arminius by Bertius, what of Socinus : but, to passe over all these in silence, I shall instance onely in Arius, that grand impugner of the Deity of Christ, and impudent boaster, out of whose

<sup>m</sup> Τσαυτῶν  
ἔχοντι τὸ ἰσχυρὸν  
παρὰ τὸ πλῆ-  
θει, ὡς καὶ κατὰ  
βασιλείας τῶν  
ἀγγέλων, καὶ κατὰ  
ἀρχιερέων, ἐν-  
δύς ποικιλοῦντες,  
Antiq. Jud. l. 3.  
<sup>n</sup> Rev. 2. 2.

<sup>o</sup> Contr. Parmen. Pelle ovina contegi-  
vis, ut, si fieri potest, prius te ovis mor-  
dentem sentiat, quam presentiat venien-  
tem ? Lib. 1.

<sup>p</sup> Cont. hæres.

c. 16.

<sup>q</sup> Voss. Hist.

Pela. l. 1. c. 3.

<sup>r</sup> Orat. in obit.

ante opera Ar-

Thaleia min.



Thaleia & Athanasius relates these vaine boasting: I

Ἰ Κατὰ πρίσιν ἐκλεκτῶν Θεῶ, σωτηρῶ Θεῶ, παίδων ἁγίων, ὁρθοτόμων, ἁγίων Θεῶ πανόμα λαβόντων, τὸ ὅ ἐμαρτον ἐγώ γε ὑπὸ ᾧ σοφίης μετέχοντων, ἀδείων, θεο-διδάκτων, καὶ πάντα σοφώσιν. Τῶν καὶ Ἰχνη ἡλθον ἐγὼ βαίνων ὁμοδείξας, ὁ περικλυτός, ὁ πολλὰ παθὼν διὰ τὴν Θεῶ δόξαν, ὑπὸ τε Θεῶ μαθὼν σοφίαν, καὶ γινώσκων ἐγὼ ἐγὼν, &c. Orat. 2. contr. Arian.

suffered many things. Surely, this is a plausible inducement; words are esteemed according to the estimate

‘ Solent isti miriones etiam de quibusdam personis ab heresi captis, edificari in ruinam: quare illa vel ille fidelissimi, prudentissimi, & usitatissimi in Ecclesia in illam partem transferunt, De Præscript. contr. Hæret. cap. 3.

of the speaker. ‘Tertullian observes it of certain wonderers, that they were edified into error by the example of others, men of name and note for wisdom, knowledge, usefulness in the Church, that

had fallen into heresy: If this or that were not the truth, the way of God; how comes it to passe, that hee, or shee, such a man, and such a man of such eminent parts, gifts, profession, should be so mis-led? But, should we judge of faith by persons? or should wee not rather judge of persons by faith? ’Tis possible for *Nicolas* to become, not onely an heretick, but a ring-leader of a sect; ’tis possible for one to come, and say, *I am Christ*; ’tis possible for *Simon Magus* to profess himselfe the great power of God, but should all the city give heed

“ Ἐγὼ κύριος παντοκράτωρ καὶ ἀγα- νόμηνος ἐν τῷ ἀνθρώπῳ, ὅτε ἀγγελος, ὅτε πρέσβυς, ἀλλ’ ἐγὼ κύριος ὁ Θεὸς Πατήρ ἦλθον, Epiphan. l. 2. tom. 1. contr. Cataphry.

to him? ’tis possible for a *Mon- tanus* to proclaim himselfe no Angel, no Embassadour, but the Comforter himself; should a *Tertullian* be seduced? ’Tis a great temptation, when

men that fall into error, are in name for godliness: ’tis a greater, when men of strict life (as in old times) fall into error. If we will not be mis-led, let us remember the Apostles charge; *If wee*; not one, but the Colledge of Apostles; not men, but if an Angel from heaven shall teach

teach any other doctrine, let him be accursed. Whatever their pretences be, \* they are of their father the Divell, who, by seducing men from the Church of Christ, destroy them. I have been the longer upon this point, because it neerly concerns our selves, amongst whom a party is risen up that monopolizeth piety, pretendeth to transcendent holinesse; under which shew many are mis-led, many muzzled, as not willing to oppose against (as they call themselves) the godly party.

Fourthly, They use *vain-glorious boastings*, proclaiming the excellency and eminency of their knowledge, and abilities above other men. The former fair speeches were but groundlesse bragges, their opinions and conversations are farre short of (if not contrary to) that holinesse they professe; but in this that I now speak of, their boasting hath been notorious, as if with them wisdome began to live, and should die with them; as *Maximilla* the prophetesse of the Montanists in *Epiphanius*, γ μὲν ἐμὲ σοφώτερη ἐκ ἐτι ἔσαι, ἀλλὰ σωθήσεται. As the affecting of wisdome *above what is written*, and a bold intrusion into things they have not seen, hath caused many to fall from the truth to errour; so the *profession of knowledge* (as the Apostle) *falsely so called*, and the having of the gifts and persons of men in admiration, hath drawne many to follow their pernicious wayes: *z Er-<sup>r</sup>or magistri tentatio discipuli*; if the master falls, the scholar stumbles. Indeed, men of parts usually broach errors, (the divell makes use of the Serpent, not of the Asse, in seducing into heresie) as being the fittest instruments to stagger the Church. *Corah, Dathan,* and *Abiram* died not alone in their transgression; they were Princes of the Congregation. But if any man shall become a *Dogmatist*, an asserter of strange and new opinions, hee shall be cried up by his followers as a man of parts, that they may seem to be mad with reason. This conceit that they knew and taught something which other men neither knew nor taught,

\* *Diaboli filii sunt, qui homines ab Ecclesia seducendo interficiunt*, Aug. cont. lit. Petil. lib. 7. c. 13.

<sup>y</sup> Hæres. 47. Col. 2. 18.

1 Tim. 6. 21.

1 Cor. 4. 8.

<sup>z</sup> Vincent. Lirinens.



- <sup>a</sup> Τὸ αἰεὶς τί εἰδέναι φερεῖν, καὶ λέγειν ἢ *procured scholars to seducers of*  
 ἄλλων διαρρήτοτερον, De Trin. Dial. 2. old, as saith <sup>a</sup> *Cyrl.* The follow-  
<sup>b</sup> Ἡμεῖς ἑσμεν οἱ ἄνθρωποι, οἱ δὲ ἄλλοι *ers of Basilides in* <sup>b</sup> *Epiphanius* pro-  
 πάντες ὕψος, καὶ κνώσεως, Hæres. 24. fessed themselves onely to be men,  
<sup>c</sup> Hieron. in all others dogs and swine. <sup>c</sup> *Semper se scire aliora iactant,*  
 Hof. 5. *et in Ecclesia contumeliam debacchantur* (they boast al-  
 waies of their own sublime and abstruse speculations, in  
 comparifon of which others are blind) is the observati-  
 on of *Hierome*. I will conclude this with that of <sup>d</sup> *Na-*  
<sup>d</sup> Ὑψηλὸς σὺ, καὶ ὑψηλῶν πέρας καὶ ὑψὲς *zianzene*, concerning the boastings  
 τὰς νεφέλας, εἰ βέλκει, ὁ σὺ ἀδεάτων *of Eunomius*: Be it granted (saith  
 δεάτης, ὁ σὺ ἀρρήτων ἀπεραγῆς, ὁ καὶ *hee*) seeing you will have it so, that  
 ἥλιον μεταρσιῶ, καὶ ὁ καὶ Μαύσεα *you are a sublime man, and tran-*  
 Θεοφανίας ἠξιωμάσθῃ, καὶ καὶ Παῦλον ὑ- *scend sublimity, a beholder of*  
 εἰσὶν. Τί καὶ τὸ ἄλλος ἀνθρώπων παλα- *things that no man else sees, an*  
 τὴν ἀγῆς, καὶ χειρονοεῖς θεολόγους, καὶ *hearer of things which it is not*  
 οἶον ἐμπνεῖς ἢ παλάσσειν, &c. Orat. 33. lawfull to utter; after *Elias*, you  
 have been rapt up in a fiery chariot; after *Moses*, you  
 have seen the face of God; after *Paul*, you have been ta-  
 ken into the third heavens; but why forge you saints in  
 one day, make them ministers, inspire them with learn-  
 ing, &c.? This is not peculiar to the Eunomians; I  
 would we had not some amongst our selves as vain-boast-  
 ers, and pretenders to knowledge, that have, in their  
 own conceit, more skill in the mystery of Christ then  
 the Apostles, with the old hereticks: <sup>e</sup> *Solent dicere, non*  
<sup>e</sup> Testul. de præser. conr. *omnia Apostolos scisse, — non omnia omnibus tradidisse, in*  
 hæ. c. 22. *utroq; Christum reprehensioni subicientes, &c.* The Apostles  
 knew not all things, taught not all things to all men (as  
 they say;) in both which they calumniate Christ. <sup>f</sup> The  
 favourers of *John of Jerusalem* were bold to assert, that he  
 was more eloquent then *Demosthenes*, acute then *Chrysip-*  
<sup>f</sup> Te fautores tui *ppe*, wise then *Plato*, &c. The Papists adorn some of their  
 disertiore De- *mo* School-men, Doctors, with the titles *Angelically, Seraphi-*  
 mosthene, acu- *cal* *call, Illuminate, Irrefragable, Resolute, Subtile*, and such  
 tiorem Chrysi- *pus* like. The *Jesuits* prevaile mightily by their impudency  
 po, sapientiore *mus* in boasting, as <sup>g</sup> *Alphonfus de Vargas* declares concerning  
 Platone, con- *mus* them:  
 tendunt, &c. E-  
 pist. 61. ad  
 Pamnuch.  
<sup>g</sup> De stratagem. *mus*



them: The Sectaries amongst us, if they doe it not in imitation of such worthy prelidents, yet walk in the same steps; their misleaders are with them *heavenly* men, *spirituall* teachers, the preachers of *Gospel-truths*, *New Testament-spirits*, men of admirable parts, though some of them but of late commenced from the Tailors shop-board, or the Coblers stall to the ministry; men of as great abilities as those teachers of the law, of whom the Apostle, *Not understanding what they say, nor whereof they affirme.* But so much of this fourth point.

Fifthly, They use subtilty in *concealing their opinions*, save onely from their profelites, to whom they discover them in part, and with a reserve of changing upon further inquiry or more advantage. This was of old the practice of *Basilides* in <sup>h</sup> *Epiphanius*, hee <sup>h</sup> *Hæres. 24.* Κρύπτει τὴν αὐτοῦ ἀδικίαν ἀπὸ τοῦ νέου ἐχόντων, σκοπεύοντες τὴν αὐτῆς ὁλῆς, καὶ τοῖς ἀπὸ αὐτοῦ ἡμετέροις. *concealed his opinions from such as were able to examine them, men that had their senses exercised to discern between things that differ*; but made them known to those whom hee had seduced, unto whom also hee gave in charge,

<sup>i</sup> That they should concale these things amongst themselves, and not reveal them saving to one of a thousand, and two of ten thousand: that they should know all things, all men; but that no man should know them, or what they hold. It was long before the *Arians* discovered their *ma-*

<sup>i</sup> Φάσκει δὲ μόνον περὶ πατρὸς μυσθεῖς μηδὲν ἀποκαλύπτειν, ἀλλὰ σιγῇ ἔχειν ἐν αὐτοῖς, ἐν δὲ ἀπὸ χιλίων σκοπεύοντες, καὶ δυοῖν ἀπὸ μυρίων, καὶ ὑποτίθουσι τοῖς αὐτοῖς μαθηταῖς, λέγων, ὅτι ὑμεῖς πάντα γινώσκετε, ὑμᾶς δὲ μηδεὶς γινώσκειτω, *Id. ibid.*

*lice* against the Deity of the Lord Jesus Christ; their *quarrell* (as they pretended) was onely against the word *ὁμοῖον*, as <sup>k</sup> *Hierome* relates, (I pray God others, from <sup>k</sup> *Epist. 61.* ad whom no requests or engagements can draw a modell of *Pammach.* their opinions, *nihil monstri alant*, be not hatching some hatefull monster :) and when they had discovered it, they were all upon uncertainties, ever waiting for new light, <sup>l</sup> *Annuae atque menstruas fides decernimus*, they had <sup>l</sup> *Hil. ad Con.* every yeer, every moneth a new confession, as *Hilary*: *stant.*

<sup>m</sup> Ποικίλαις καὶ διαφόροις ἡγήσασθαι μεταβολαῖς· πρῶτον γὰρ ὑμᾶς μεταβάλλειν, ὅσας αὖ οἱ ὑμᾶς μετεμύθοι, καὶ χορηγῶντες, De Synod. Arim. & Seleuc.

<sup>m</sup> They had many and diverse alterations, being ready to change as often as they could obtaine any to hire them, any to hear them, any to

lead them : they could change their opinions as often as they could get customers for new ones. Thus <sup>n</sup> Basil

<sup>n</sup> Οὗτως αἰεὶ πρὸς τὸ ἐκ τῆς συμφέρον πάσης ποιῶντες θάνατον — ἡμεῖς ὁμῶς καὶ τὸ πεινοῦντες αἰεὶ καὶ τοῖς αὐτοῖς τῇ τῷ Θεῷ γὰρ αἰεὶ τὰς μεταβολαῖς τῶν πραγμάτων συνδιέβημεν, Epist. 72.

assures us, that they did all things for their own profit and advantage, changing, and rechanging, and professing a liberty of future changing ; a course most contrary to the truth of God, (*Faith is but one*) to the stabilitie in the

truth required in beleevors, *Coloss. 2.* and the manner of the *orthodox*, who, though never so low and little esteemed in the eyes of men, yet were alwayes the same, and consented not to such changes and alterations. As the *Polypus* hunts fishes, and takes them by the often changing of his colour; so *hereticks* hunt and take unstable souls by the concealing of themselves, and professed unsetlednesse in their tenents. Though much more might be said of the *subtily* of hereticks, in calumniating the truth, slandering the professors of it, mingling truth with error ; yet let this suffice for the present.

The second means by which hereticks divulge their errors, is their *Industry* or *Diligence* ; they are *παυστοί*, not onely subtile, but industrious workers : As Satan goeth up and downe like a roaring lion seeking whom hee may devour ; so these, with the *Pharisees*, would compass sea and land to make one proselyte, creep into houses to leade captiue silly women : in this, like hunters, or fishers, whose labour is their pleasure, if they can take their prey ;

*Ut jugulent homines surgunt de nocte.* —

There is a strange activity in these men for the spreading of errors : in men did I say ? nay in women ; the woman *Jezabel* taught and seduced the servants of God. It is the observation of *Tertullian* in his time, That their

1 Pet. 5.

Math. 23.



their women were audacious even to admiration, they dared to preach, to dispute, yea possibly, to baptise. And this amongst some of them, not by *intrusion*, but by *permission* and *approbation*; women were *Bishops*, women *Elders*, women in all other offices. Satan having found the usefulness of that sexe for seduction, upon all occasions makes use of them. *Apelles* dispersed his heresie by the help of a woman, *Phylomene*: *Monetanus* disperseth his by the help of *Priscilla* and *Maximilla*, two women: And have not wee made some progressse, and grown up to some height in this hereticall practice? Doe not women, whom the Apostle *permits not to speak in the Church, but to be in silence*, (transgressing this Apostolicall precept, and forgetting the modesty and weaknesse of their sexe) presume to preach, and vent their braine-sick fancies? But I passe over this shame. *Optatus* could not keep silence concerning the activity of such men and women, whom fraud or faction had adjoynd to the *Donatists*, in seducing and perverting others into their own errors and schisme. *Athanasius* tells us what use the *Arians* made of women, to ingratiate them with Princes and great men, whose favour is most desirable to them, as being most advantageous to their persons and wayes. But enough of this. Experience teacheth, that *when men sleep, the enemy comes, and sows tares among the wheat, and goeth his way undiscerned*. The harlots feet abide *not in her house*; *now shee is without, now in the streets, and lieth in wait at every corner*: Such is the diligence of Sectaries.

The second generall head, giving such successe to heresies,

*Ipsæ mulieres, quàm procaces sunt, quæ audeant docere, contendere, & fortasse etiam tingere? De præscript. cap. 41.*

*Ἐπίσκοποι τε παρ' αὐτοῖς γυναῖκες, καὶ πρεσβύτεροι γυναῖκες, καὶ τὰ ἄλλα. Epiph. de Pepuzian. hæres. 49.*

*Apelles* dispersed Tertull.

*Epiph. hæres. 48.*

*De vestris flere quis possit? De illis quas aut factione, aut subtilitate, ut vestros faceretis, seducere potuistis; non solum masculi, sed etiam femine, de ovibus facti sunt vulpes, — post quod ad vos delapsi sunt, aut dilapsæ, dolent alios ibi esse uti nati sunt, bene stantes in lapsus suos inuolant, &c. Cont. Parmen. l. 6. Vide.*

*Ἐἶχον τινὲς παρὲς βασιλέα ᾧ καὶ γυναικῶν συστον — καὶ πᾶσιν ἡσαν φοβεροί, Epist. ad Solitar. Ἀρχόντων πολλοὶ ἢ χελοὶ εἶναι ἢ ὀπισκόπων, ἢ μοναζόντων, &c. Ibid.*



resies, and erroneous opinions, is taken from the people, the persons that are seduced: The *prince* of this world comes and *findes* something in them. The shaking of the glasse may raise some froth in the water, but no filth, if there be not mud in the bottome. Diseases prove infectious by reason of the *discrepancy* of our inward temperature. People are made obnoxious to seduction by two things; their *simplicity*, and *curiosity*: Of which briefly.

First, The *simplicity, ignorance, ungroundednesse* of the people affords great advantage to seducers. Where the foundation is not well laid, the building cannot stand long, though not meddled with; but will presently fall, if the least violence be used: A people uncatechised in the principles of religion, are a facile and obvious prey to false teachers. This the Apostle hath an eye to, *Children are easily tossed to and fro with every winde of doctrine*; as a ship on the seas, not having sufficient balast, is driven with every winde, and in danger of being overturned with every wave. *The simple beleeveth every word* (saith Solomon,) *but the prudent looketh well to his going. They lead captive silly women, laden with divers lusts, ever learning, but never able to come to the knowledge of the truth.* Seducers are furnished with *subtily* to deceive, and people prepared, through *simplicity*, to be deceived; and from *simplicity* it is, that *subtily* prevails. Besides, that the Scripture doth *ordinarily* point out ignorant and ungrounded men the object of seduction, it is observed by

° *Hereses apud eos multum valent qui in fide non valent, — de quorundam infirmitatibus habent quod valent, nihil valentes si in bene valentem fidem incurrant,* De præscript. c. 2.

P *Dispensatio ista, ac libratio prudens verborum indoctos decipere potest, cautus auditor & lector citò deprehendet insidias, & cuculos, quibus veritas subvertitur, apertè in luce demonstrabit,* Hieron. ad Pammac. Epist. 61.

the Ancients; ° That heresies are strong where knowledge is weak, and prevail not so much by their own strength, as by the weaknesse of the adversary: P That all their knotty arguments, and glozing speeches may haply deceive the unlearned and ignorant, but a prudent and wary hearer will easily discern their sophistry, and

and discover the fraud by which they endeavour to undermine the truth. Hereticall arguments are but bare pretences, in this resembling *the spiders cob-web*, that they are fit to hold the weaker Christians, whilest the stronger break away, and save themselves. And let this consideration stay us, that *wee stumble not*; and seducers, that *they triumph not* in the great defection unto severall opinions now amongst us. They have deceived a *children*, *Egregiam laudem*; and wee have lost *chasse*, *Spolia ampla*: what great prize, that a stumbling-block hath been laid before a blinde man, and hee hath stumbled at it? Certainly, such are they, even children, many in years, most in understanding, that, amongst us, are perverted by new opinions.

Secondly, The *curiosity* of the people administers no small advantage to seducers. Men are not content with *sound doctrine*, and *old truths*, but, as the *Athenians*, spend *their time to tell or to heare some new thing*: men that have *itching ears heape to themselves* — teachers after their own *lusts*, and turn away their ears from the truth, and are turned to *fables*, (saith S. Paul.) *To be alwayes learning*, is that which betrays *silly women* to be led captive by seducers: And the Apostle *Peter* tels us, that not onely by the lusts of the flesh, but *much wantonnesse* (wantonnesse of the brain) they that were clean escaped from them that live in *erroar*, are *allured*. It is a notable expression of *Cyris*, comparing some in his time to *heifers*, that run at their ease, leave the herd and wholesome pasture, to gnaw upon briars and thorns, and so possibly catch a prick in their foot, that they never go upright after. Sure I am, it is so with many amongst us, who, in the *wantonnesse of their wits*, withdraw themselves from the *publicke Assemblies*, from the *Ministers* whom

¶ Τὶ τοῖς ἀσχετοῖς ὑπόστασιν ἐνδεσμεῖς τοῦ ἀδυνατέως, Nazian. or. 33.

¶ Οἷς ἀπαχθέντες οἱ ἀσέλεκτοι τῇ πείρῃ, πλανώμενοι ἢ συνίσταν, εἰ γὰρ ἐπηρεαζόμενοι, ἐν τῇ πείρῃ ἐτύγχανον, ἢ ἀν τοῖς τοῖς ῥήμασι συνεπιέθησαν, Athan. de incarnat. Christ.

A&T. 17. 21.

2 Tim. 4. 3, 4.

2 Tim. 3. 6.

2 Pet. 2. 18.

¶ Μόχοι ὡς περ ἀτιμαγάλοι, καὶ ἀγέρωχοί τινες ἱερῶν καὶ ἐκείνων ὅτι τὸ σοφίσιν αὐτοῖς δοκεῖν, τιμὴν αἰετῶν ἢ ὡς περ, καὶ παγκάλλω ἀληθῶς παρεκθέοντες νομῶν, ἐπ' ἀκύνθας παύδουσι, καὶ τριβόλους, ἀσωτέων τινῶν ἰδιόδοξιδασκάλων καὶ ἀπερεβόμοι λόγους, &c. De Trinit. Dial. 1.



whom God hath set over them, from the pastures in which they ought to feed, and betake themselves to *coppies*, to gnaw (at the best) on briars and thorns; *possibly*, (if I may allude to the vision of *Robertus Gallus*) on rocks and stones: It is no marvell if they be lean and ill liking, if many catch pricks, and come halting home. To passe from this; the Apostle, that hee might preserve intire in the faith, gives especiall caution against curiosity, that *questions be avoided, and oppositions of science falsely so called.* But of this hitherto.

The third generall head, from which the successe of heresies ariseth, is *the providence of God* justly permitting that it should be so:

First, as a punishment of the *lake-warmnesse of men, and want of love to the truth*: The sin grievous, the undervaluing of light; the punishment dreadfull, light is removed, darknesse sent in stead of light. God will not endure the despising of light. The *Gentiles held the truth in unrighteousnesse*, they delighted not to have God in their knowledge, Rom. 1. *God gave them over to a reprobate sense*, and when they professed wisdom, *they became fools, their foolish hearts were darkened.* Thus God dealt with *Ahab*; hee hated *Micaiah*, with whom the word of the Lord was, and cared not to hear him; the Lord therefore gives commission to a lying spirit to seduce his prophets, and prevail with him to his destruction. Thus with Israel; *Prophecie not, say they* (the people) *to them that prophecie: They shall not prophecie*, saith the Lord: *but if a man walk in the spirit and lie, he shall be the prophet to this people.* Thus with the Jews; They that would not receive Christ that came in his Fathers Name, will certainly receive an impostor that comes in his own name. Thus with Christians; as saith the Apostle, *because they received not the love of the truth, that they might be saved; and for this cause God shall send them strong delusions, ἐν ἐσχατῶν χρόνων*, the efficacy of error, error in the strength, *that they may beleeve a lye.* This sin made way for Mahumetanisme in the Easterne



sterne Churches ; Popery in the Western was the punishment of this sin : God is the same still, the same in revenging his despised truth. Truth hath been preached amongst us, despised amongst us, imbraced by very few in the power, in the love of it ; God revengeth it, and this revenging hand of God may be sensibly felt and discerned in our distractions. Was it possible that a man should burn one piece of a tree, and worship another, if

God had not shut up his eyes ? A prudent man may see, and wonder, and be amazed at the tenents, carriages, &c. of seducers, how inconsistent they be, how far from shew of truth, and at the great defection to them : Doubtlesse, this is none other but the hand of God upon the seduced, for their want of love to that truth which they had received.

Καὶ γάρ ὅταν ἰδεῖν, καὶ θαυμάσαι, καὶ εἰς ἐκπλήξιν ἔλθῃν τὸν σωτῆρα ἄνθρωπον πρὸς πάντων, ὡς οἱ ἀλλόβριοι λέγουσιν, καὶ πρεσβυτέρους, ἀσυνάτως τῶν πάντων παρ' αὐτοῖς λεγούσιν, καὶ γινούσιν, καὶ μηδεμίαν ἔμφασιν ἀληθείας ἐπιδειχούσιν, E. piph. de Encratitis. Hæres. 47.

Secondly, as a triall of those that are sound : *There must be heresies amongst you,* (saith the Apostle) *that the approved may be made manifest.* It is the winde that discovers and severs the chaffe from the wheat.

They that are carried about with diverse and strange doctrines never had any solidity : *if they had been of us, they would have continued with us.* The house founded on the rock doth not fall, though the winds blow; the waters rise, and waves beat upon the house; yet is the rising of the winds, and beating of the waves upon the house, a sore temptation: it had certainly fallen, had it not been founded on a rock. It was a seasonable question which our Saviour moved to his disciples upon the defection of the Capernaïtes, *Joh. 6. Will yee also go away?* It was a brave resolution that Peter put on, *Though all men forsake thee, yet will not I; though I die with thee, yet will I not deny thee:* but hee could not

Ob hoc hæreses non statim divinitus eradicantur authores, ut — unusquisque quàm tenax, & fidelis, & fixus catholica fidei sit amator, appareat. Et revera, cum quæque novitas ebullit, statim cernitur frumentorum gravitas, & levitas palearum; tunc sine magno molimine excutitur ab area, quod nullo pondere intra aream tenebatur, &c. Vincent. Lyrinens. cap. 25.

performe it ; when his Master was taken, hee followes a farre off, a *praludium* to his denyall : *Qui timide confitetur, negat* ; when hee was in the high Priests hall, hee not onely denied, but forswore him, the knowledge of him, with execrations. The rising of heresie is a great triall, *Deut. 13. 1, 2, 3, 4. The Lord your God trieth you*, saith *Moses* : the prevailing of heresie is a greater ; an hard matter it is to resist the sollicitations of the father of our flesh, the sonne of our loines, the wife of our bosomes, the friend whom we love as our lives : an hard matter it is to swim against the stream : hee is a souldier that stands to his arms, when some throw them down and run away, some throw them down and call for quarter, ready to take pay under the enemy. When men of name for parts, knowledge, piety, sufferings, shall desert the truth, he stands fast that doth not stagger : If *Peter* dissemble, *Barnabas* is carried away with his dissimulation. Look to your selves, take heed lest you fall, God suffers these things. for your triall : Hee suffers the evill of heresies, that by reason of them his truth may be more cleered, his people more confirmed, hypocrites discovered, and shed out of the Church, and a purer body left behinde. But thus much of the reason : And let what hath been spoken suffice to be said of the Doctrinall part, That heresies, or errours in opinion, are of a spreading and destroying nature : wherein I have shewed, 1. That they eat as a *Gangrene*, *speedily, incurably, mortally*. 2. What they eat ; they eat up *faith, peace, piety*. 3. How it comes to passe they thus eat ; from hereticks, their *subtily* and *industry* ; from the people, their *simplicity* and *curiosity* ; from God, his justice both *to revenge the want of love to the truth*, and *manifest those that are approved*. Now a word or two for application.

Use 1.

If heresies will eat as doth a gangrene, then here is matter of mourning over the sad and diseased condition of our Churches, that have in them many *gangrenes*, because many *heresies*, and all things are bending to a

σφακελῶ,



σφαίρα & (as the Chirurgians call it) the heighth of mortification : This is matter of lamentation, as *Ezekiel* speaks, and shall be for a lamentation. *Jobs* case, over which his friends for seven dayes wept, was not so bad as ours : his sores were *boyles*, ours *gangrenes* ; his would endure *scraping*, ours will not endure *touching* ; his *body* was affected, our *souls*. How is the faithfull City become an *harlot* ? How is our wine mixt with water, our silver become drosse ? Is it nothing to you, O all ye that passe by ? Was any sorrow like unto ours ? But sorrow is an helpelesse passion : It's for a childe to sit still and cry.

If heresies will eat as doth a gangrene, then here is matter of anger against *Physicians* of no value, that would have them, if not tolerated, connived at ; if not so, yet not proceeded against with any vigour : as if (like a slight green wound) they would cure of themselves ; or, if not cured, they were not dangerous : men of the temper of the *Samsaens* in *Epiphanius*, who were neither *Christians*, nor *Jewes*, nor *Gentiles*, but desirous to hold faire correspondence with all religions ; they were of no religion, they were yet to choose of what religion they would be. But,

οὐτε Χριστιανοὶ  
ὑπάρχοντες, ὅτε  
Ἰουδαῖοι, ὅτε  
Ἕλληες, ἀλλὰ  
μέσον ἀπλῶς  
ὑπάρχοντες ὁ-  
δὸν εἰσι. Ηἱ-  
ρεσ.

If heresies will eat as doth a gangrene, I beseech you all that are yet sound, take heed of them : a gangrene is easier prevented, then cured ; and so are heresies. Let me prevail, perswading to diligence of indeavour to stay the further spreading of this destroying maladie : Think you hear the voice of the Church like the cry of the man in the pit, *Amice, vide ut me extrahas* : if you love me, endeavour to heal mee of my sores, endeavour to help me out of my errors. I shall apply this to three sorts of persons whom I see before mee ; the *People*, the *Minister*, the *Magistrate* ; and in all be very short, and so conclude.

First, To the *People* : Dearly beloved brethren, for you the net is spread, it is for your precious souls that deceivers hunt, it is for your sakes that I have pitched upon these meditations ; I beseech you, take notice of what a



spreading, what a destroying nature heresies are, and keep your soules with all diligence, lest *by any man, by any means* you be deceived. You are fallen into dangerous times, into times of great temptation; errors, like a flood, come up over all their channels, goe over all their banks, overflow, goe over, and reach even unto the neck, and cover the land, as the waters the sea: And let me tell you, (*what-ever some men say*) they are dangerous errors, many of them razing the foundation, and drowning men in destruction and perdition; the least of them such as (if not deadly in themselves, and in their own nature) may prove deadly in their consequences and sad effects, as preparing the heart to entertaine those that are in their owne nature deadly. I beseech you therefore, as you love the Lord Jesus Christ, as you tender the everlasting salvation of your soules, watch, be carefull that no man deceive you: And that you may not be deceived, I commend (passing by many others) these three rules:

Ephes. 4. 14.

First, Adhere unto your own ministry, and wait upon them whom God in his providence hath set over your soules. The end why God hath given to his Church Pastors and Teachers, is set down by the Apostle to be, that we may *be no longer children in knowledge, tossed to and fro with every wind of doctrine*. God will blesse and be effectually by his owne ordinance: by it he will *lead in wisdom, and in understanding*. May wee not goe abroad to hear? This is besides my purpose: But why should you goe abroad to buy, when you have food at home? God hath been *gracious* to this City; I may speak it without arrogance, it was hardly ever better provided for; the losse of the country hath been your gain: Why should you withdraw your selves? *The mothers milk is most naturall for the infant*; the sheep that wanders from the flock is in most danger of the wolfe; change of diet is not wholesome for the body; is it for the soule? Another man may have better gifts then thy Pastour;

can

can he have more love to, and care of thy soul then hee that must give an account for it? Children that often change their Masters, seldome prove good scholars; nor they *solid and understanding* Christians; that change their Ministers. But I will not insist on this: I am not against hearing abroad occasionally; but, for the preventing of misleading; desire to perswade the use of the *publick* Ministry, and of your own Ministers, whom God hath given you to be your guides. And let mee tell you of one great miscarriage; and not the least cause of so much defection; it is this, *The people are so strange* from their Ministers, from private conference, communicating their feares, their doubts; their temptations, asking advice and counsell of them, at whose mouthes they should enquire the law: they bury all in their own bosomes to their great disturbance, or ask of others, who seduce them by mis-information. To passe from this, if any of you be mislead, yee have the means to prevent it, your blood will be upon your own heads. If a virgin betrothed to an husband was ravished Deut. 22. 23. in the city, not only hee that ravished her, but she her self should die; she cried not out that she might have been holpen: if she was ravished in the field, shee was not to die, because no help was neer; but he that ravished her was to die. Beloved, you are espoused to Jesus Christ as a 2 Cor. 11.

chaste virgin, \* seducers are your adulterers, they corrupt you from the simplicity that is in Christ; if this be done in the city, i. e. in the Church of God, in the City of Christ, where Ministers reside that may succour you when assaulted, your blood will be upon your own heads, you cried not out for help, you betrayed your chastity to the lust of your ravisher. People that sit in darknesse, where are no Ministers, if they fall, may be excused *à tanto*; they had none

\* Εἰ μὴ ἐν πόλει ἡρώϊο, τολίειν, ἐν τῇ ἐκκλησίᾳ Χρεῖς, ὡς κατοικῆσαι ἄγγελοι, καὶ ἄνδρες ἄγιοι, καθήκοντα καὶ διδασκαλοὶ τοῖς κινδυνάουσι, καὶ ἀπαλαυκτοῖς ἐπαμυνεῖν αἰοῖτε, σὺν ἀπολειθνῶν τοῖς φέρεσι καὶ ἡ παρθενα παρθένη. ἔξον γὰρ ἐτόμως διαδεχθῆναι τὴν παρεφορὴν, εἰ τοῖς διασάξουσιν ὅσοι καὶ αὐμεμῶν διδασκαλοῖς, ἐβελύσιν ἡρώσῃσι τὸ παθεῖν, καὶ ἐκ ἐξ ἀνάγκης ἔχει τὴν εἰς τὸ φεῦλον ἀπαλαυκίαν. Εἰ δὲ ἡ μὴ ἡρώϊο ἐν ἐκκλησίᾳ, ἀλλ' ὥστε ἐν ἀλῶν ἔμμεσας γὰρ δὲ ἐπαμυνῶν ἐκ τῶν κινδυνάουσι μόνον ὁ διασάξουσιν, &c. Cyril. de ador. in spir. & verit. l. 8.



to help them: but your blood will be upon your heads.

Secondly, *Try all things*: This is the counsell of Saint John, *Beleeve not every spirit, but try the spirits whether they be of God or no, for many false prophets are come into the world.*

1 Joh. 4. 1. *Try all things,* (saith S. Paul) *and hold fast that which is good.* Farre be it from Christians, that they should be the scholars of *Apelles* or *Papists*, y not at all to search the Scripture; like *infants*, to gape and swallow what-ever the nurse puts into their mouths. Consider that notable

ἡ ἀλόγως πιστεύω; καὶ μὲ ἐξετάσω τί δυνατὸν, ἢ συμφέρον, ἢ πρέπον, ἢ Θεῷ φίλον, ἢ τῇ φύσει καὶ ἀληθείᾳ σύμφωνα, ἢ τῷ σκόπῳ ἀκόλουθον, ἢ τῷ μυστηρίῳ ἀρμόδιον, ἢ τῇ εὐσεβείᾳ ἄξιον; Καὶ τί κέρδος ἐξω;—Τὸ πρὸς πάντας τοὺς ἀλλοτρίους τὸ πλάνης, καὶ τῇ κακῶν ὅλων ἄτιον γίνεσθαι. Tom. 2. p. 325.

speech of *Athanasius* to this purpose, z Shall I beleeve unreasonably? Shall I not search what is possible, or profitable, or comely, or pleasing to God, agreeable to nature, consonant to truth, &c? This hath been the

sole and adequate originall of all error to those that have been deceived. *Many* want *will* to doe it, they will not take so much pains, and what needs so much adoe? they (we hear) are honest, godly, &c. But would you not tell mony after them, and weigh gold? and will you take doctrine upon trust without triall? May not every man deceive, and be deceived? Is there not danger in being deceived? Should your faith be built upon man? *Many* pretend they want *skill*, they cannot do it: The most silly creature hath so much from the instinct of nature, as to be able to know wholesome food, if it be well; and some of them their physick, if they be sick: and art thou a *man*, a *Christian*, a *professour*, a *forward one*, unable to discern between light and darknesse? To what purpose serves the anointing which we have of God, but to inform and teach us concerning those that seduce us? a Why

1 Jon 2.

ἂ Διὰ τί λογικοὶ ὄντες καὶ γινώσκοντες φρονιμοὶ; διὰ τὸ ἔμπροσθεν τοῦ Θεοῦ ὄντας χεῖρας λαβόντες κειμήλιον εἰς ἀγνοίαν καὶ ἀπίστην; ἔξ ἀμελείας ἀνοήτως τὸ χάρισμα τοῦ εὐαγγελίου ἀπολλύμεθα; Ignat. ad Ephes.

are wee not wise, seeing wee have understanding? Why remaine wee ignorant, that are taught of God? Why neglect we the gift bestowed on us, and



and perish like fooles? <sup>b</sup> Wari- <sup>b</sup> Διακρίτεον τῇ καταλεπτικῇ θεωρίᾳ,   
 nesse is not required in any thing <sup>καὶ τοῦ κλειστότου λογισμοῦ, τὸ ἀληθὲς</sup>   
 more then in matters of religion: <sup>ἀπὸ τῆς φαινομένης</sup>, Clem. Alex. Strom.   
 Some errors are so like truth, that <sup>lib. 7.</sup>

they can hardly be discerned: All desire to walk under the veile of truth; have your eyes in your heads, that you be not deceived. It is besides my purpose to lay down cautions in triall, rules of triall; I onely assure you, as

<sup>c</sup> Cyprian did another, It is not <sup>c</sup> In compendio est apud religiosas mentes &   
 an hard matter for godly and <sup>simplices & errorem deponere, & invenire, atque</sup>   
 sincere people to escape out of <sup>eruiere veritatem: nam si ad divina traditio-</sup>   
 the snares of error, and to find <sup>nis caput atque originem revertamur, cessat error</sup>   
 out, and to discover truth. If <sup>humanis</sup>, Cypr. ad Pompei. contr. lit. Ste-   
 they bring all things to the <sup>phan. Epist. 74.</sup>

*touch-stone of the Scripture* by an impartiall and unprejudiced triall, error will be dispersed, as mists are dissipated by the beams of the Sun.

Thirdly, *Avoid* those that are *erroneous*, their *congregational meetings*, and, as much as may be, their *personall converse*. In times of infection men doe not onely make use of *antidotes*, but with all care shun *places* and *persons* that are infected, that they may prevent the danger of infection: the like caution is in this case commended; *I Rom. 16. 17.* *beseech you, brethren* (saith S. Paul) *mark those which cause divisions and offences, contrary to the doctrine which you have received, and avoid them.* And S. John, *If there come any un-* <sup>2. John 10.</sup> *to you, and bring not this doctrine, receive him not into your house, nor bid him God speed.* If with one called a brother, being a fornicator, — a railer, — we must not eat; how ought wee to shun such as *adulterate* the word of God, and *blaspheme* the truth? How <sup>d</sup> comely is it not only to abstain from such things, both the private and publick discourse of them, but to shun the authours of infamous heresies and sects, as the *originall* of all *mischiefe*?

St. John <sup>e</sup> would not endure the company of *Cerinthians* <sup>e</sup> Niceph. l. 4.

in the bath : *Polycarp* abhorred conference with *Marcian*, as the first-born of the divell : & *Antonius* detested all communion with such as had corrupted the faith, and divided the Church : the Christians in the dayes of *Basile*, when Arianisme had so prevailed, shunned their meeting houses, as the Schooles of error; and is there not reason for it? Consider those laid down by the Apostles : First, *Such* (whatsoever their pretences be) *serve not the Lord Jesus Christ, but their own bellies*; they sin not of ignorance, or being deceived, but knowingly : to adhere to them, is to desert Christ. They sin to serve

<sup>h</sup> φάγουσι τοὺς ἐκκλησιαίους οἶκους οἱ ὑγιαίνοντες τῶν λαῶν, ὡς ἀπειθείας διδασκαλεία, *Basile*, Epist. 69.

<sup>i</sup> Πᾶσαι δὲ αἱ αἰρέσεις ἐν τῷ δευτέρῳ πλάθει, καὶ γαστρὶ ἐν αἰσιν ἔν κοίτης διδασκαλίας ποιέμεντες, ὁ δὲ τῶν Χριστῶν ἀδελφός.

their bellies, as *Theophylact* upon the place. Every heresie hath its originall to be subservient to some lust; and should not a brother of Christ blush to make such a servant to his own belly his master? Secondly, *with fair speeches* — *they deceive the hearts of the simple*: there is much danger of infection; *Can a man touch pitch, and not be defiled? Can he carry coals of fire in his bosome, and not be burnt?* May not Satan seize upon thee, finding thee amongst his own, as upon the woman in the *Theatre*? Thirdly, *Hee that bids him God speed, is partaker of all his evill works*: thy sitting and eating in an idols temple may be a snare and scandall to thy weak brother, may be an incouragement unto sectaries, &c. Thou maist bring upon thy head the guilt of *blasphemies*, the blood of soules. Shall I adde one reason more? Thou maist possibly perish with them. I have often thought of the

<sup>k</sup> Tert. de spect. cap. 26.

<sup>l</sup> Εἰ τις χρίζοντι ἀπὸ τῆ ἀληθείας ἀποκοιθεῖ, βασιλείαν Θεοῦ καὶ κληρονομίαν, καὶ εἰ τις ἐν ἀπίστῳ τῷ ψεύδολόγῳ κήρυξθῇ, εἰς γέννησαν κατακριθήσεται. ἔτε γὰρ εὐσεβῶν ἀείρων χρεῖται, ἔτε δὲ δυνάστες συγκρίνεται, *Ad Philadelph.*

speech of *Ignatius*, They that adhere to such as adhere not to truth, shall not inherit the kingdom of God: they that depart not from false teachers, shall be condemned unto hell. Hee that would not be drawn away with the wicked, and the workers of iniquity unto perdition, as *David* prays, must learn

*Psal.* 28. 3.



learn to hate the congregation of evill doers, as *David* Psal. 26. 4. pleads. There's reason enough to dissuade from their

meetings: <sup>m</sup> Do not the Angels, think you, look from heaven? Do they not observe who speak blasphemy, and who hear it? who lend the Divell their tongues against God, and who their ears? May <sup>m</sup> *Dubitas illo momento quo in Diaboli ecclesia fueris, omnes Angelos prospicere de caelo, & singulos denotare, quis blasphemiam dixerit, & quis audierit? quis linguam, quis aures Diabolo adversus Deum administraverit?* Tertull. ib. cap. 27.

I not conclude this with the Prophet, *Though thou Israel play the harlot, let not Judah offend, and come not yee unto* Hos. 4. 15.

*Gilgal, neither go up to Beth-aven?* <sup>n</sup> *Αὐτοὶ γὰρ εἰσιν ἐφορέσεις — εἰάν τις γόσηται, ἀποθήσκει ψαυλίαν ἢ τὸν περὶ σκαμνὸν θάνατον, ἀλλὰ τὸν αἰώνιον,* Ignat. ad Trallens.

I presse this upon you, not for your selves onely, but *your families*, your wives, children, and servants, for whom you are responsible. It was *Joshua's* resolution, *I and my house will serve the Lord*: the elect Ladies comfort, that her children *were walking in the truth*. You would restrain them from taverns, brothel-houses, stage-playes; restrain them from these meetings, of which I may say, as

o *Chrysostome* of the Synagogues of the Jewes, they are some of them worse, the dens of theeves, the Divels meeting-houses: therefore betray not their salvation. Thus you have directions for the people to prevent the spreading of this gangrene: But O, how are they neglected! The publick ministry is forsaken, opinions imbraced for truth, not onely before they be tried, but before they be declared what they be: the inconsiderate people flock to the meeting-houses of Sectaries, as swarmes of flies (if it may not be offensive to use the similitude of *Plutarch*) in an hot summers day, to a gall'd back, thence to suck out filth and corruption. And is it a wonder that errors prevaile? But of this hitherto.

o *Τὰ πηλαιοὶ τῶν λησῶν, τὰ τῶν δαυμόρων καταγῶγια· μὴ τοίνυν περὶ δῶτε τῷ (ὡς) ἐκεῖνων, &c.* O. rat. 2. contr. Jud. tom. 6.



Secondly, To you, my brethren in the *Ministry*, I desire to speak something, and to my self: God expects at our hands, as officers in the Church, that wee endeavour with all our gifts, all our power (which he hath given us *for edification, and not for destruction*) not only to prevent the *spreading*, but (if it be possible) the *being* of heresies: And to this purpose it is required,

First, That heresies be *discovered*: that hereticks *by sound doctrine be convinced*: As a word, an erroneous word maketh the wound, [*Their word doth eat as doth a canker*;] so a word, a sound word doth make the cure, [*Ψυχῆς νοσήσας φάρμακόν ἐστὶ λόγος.*] The way to stop the further proceedings of seducers, is to make *their folly manifest to all men*: And to this purpose God requires of Ministers, not onely to teach the ignorant, but to *convince gainsayers*. Other men of abilities may do it *ex charitate*, you must do it *ex officio*: God hath made you *watchmen*, not onely to warn, when grievous wolves from without make havock of the flock; but then to take heed, when subtil foxes from within teach *δυσσεμνεία*, crooked and perverse things, to draw disciples after them. God hath left unto all men the judgement of discretion, to you is committed the judgement of direction; every man is bound to see for himself, you are commanded to see for others: The commission of the Minister is, *They shall teach my people the difference between the holy and profane, and cause men to discern between the unclean and the clean. And in controversie they shall stand in judgement, and they shall judge it according to my judgements; and they shall keep my lawes, and my statutes in all mine assemblies, and they shall hallow my Sabbaths.* And it is the direction of the Apostle, that *the spirits of the Prophets be subject to the Prophets*. The declaration of what is hereticall, what orthodox; what is lawfull, what scandalous, belongs to you: you will be found as guilty of violating the law, and profaning the holy things of God, if you put not this difference, as others if they confound them. This is the Scripture way: The Angel of the Church of Ephesus is commended,

2 Tim. 3. 9.

Eze. 44. 23, 24.

1 Cor. 14. 32.

Eze. 22. 25, 26.

commended, *Thou hast tried them which say they are Apostles*, Rev. 2.2. *and are not, and hast found them liars.* Paul and Barnabas had Acts 15.2.

great dissention and disputation with them that corrupted the doctrine of the Gospel in *Antioch*. This hath been the way of the Churches of Christ in all ages: the Ministers have been employed severally, and in Councils, in the discovery and confutation of all errors that have arisen. This truth is so notorious to all that have had the least acquaintance with Antiquity, that it would be lost labour, and time mis-spent to prove it: the writings of the Fathers, the histories of the Councils bear ample testimony to it, being for the most part taken up with this occasion. Let him that hath a desire, read *Ambrose* in his 32. Epistle to the younger *Valentinian*, and in his 33. Epistle *ad sororem*. This is our duty in the behalf of our people, as *P*

*Nazianzene* said sometimes to his, *Leave the battell to me*; Let me build the ship, do thou sail in it; Let the fight be mine, thine the victory; Let me grapple with the adversary, be thou in peace. O that

in these times of defection we all of us had hearts to discharge in this particular our duties; which we have never discharged, till such time as we have discovered and convinced errors, and that boldly, plainly, fully, and with authority: and in \* some cases *erroneous persons*, that the people may know of whom to beware, as our Apostle, *Of whom is Hymeneus and Philetus*. I know this duty of a

Minister is not more neglected then decried: What needs so much fire? Can you not preach Christ, faith, and repentance, and let these points in controversie alone? Do not they preach Christ that discover errors? Did not the Apostle to the Galatians preach Christ? Is it not time to speak, when, under a pretence of preaching Christ, Christ is almost preached out of the Church? This much commended Moderation, in which many forbear this duty, is no other then the old shift of *Auxentius*, *Ursacius*, *Valens*, and other debauched *Arians* in the Council of Arimi-

*P* Ἐμοὶ τὴν μάχην παρέπεμψον, ἕασόν με ναυπηγὸν εἶναι, σὺ δὲ τῇ νηϊ — ἐμὸς δὲ πόλεμος ἔστω, σὺ τὸ ἐνίκημα ἔγω βαλλοίμην, (ὃ εἰρήνηδε. Orat. 40.

\* Baldu. de ca-  
fi. lib. 4. ca. 2.  
cap. 7.



num, revived of late by Papists in Germany, Arminians in Holland, Prelates in England, who found the silencing of disputes the most efficacious and plausible way to advance their designs. I desire wee may strengthen our selves against all temptations in this kind, with such like considerations as *q* Cyril sometimes did: O man, there will be no excuse for thy silence, for thy moderation; thou standest guilty by reason of it before God and man, &c. But

ἡ ἀπερροσιστον  
ἐχέει, ὁ δὲ  
σιωπῶν, δεικ-  
νύσκει τὰ ἐγ-  
κλήματα τῆς  
θεοῦ καὶ ἀν-  
θρώπου, &c.  
tom. 2. Conc.  
ap. Bin. Conc.  
Ephes. part. 3.

*verbum sapienti.* I passe from this to a second duty.

Secondly, That *hereticks be censured*, and by the sword of discipline cut off, that they have their mouthes stopped. In the former was exercised the power of *order*; in this, the power of *jurisdiction*. By whose hands this sword should be wielded, I stand not to dispute; but sure I am, wielded it ought to be, and in this case drawn forth by some hands.

1 Tim. 1. 3.

Tit. 3. 8.

Rev. 2. 14, 20.

*Timothy* was left at *Ephesus*, to charge some men to teach no other doctrine: and *Titus* receives it in commission, to reject an heretick after the first and second admonition: Christ blames the Angels of the Churches in *Pergamus* and *Thyatira*, that they suffered such as held the doctrine of *Balaam*, and the woman *Jezebel* — to teach, and seduce his servants. This was the medicine which *Paul* applies to *Hymeneus* and *Alexander*; he delivered them over to *Satan*, that they might learn not to blaspheme: *Satan* teaches to blaspheme; but the delivering over unto *Satan*, teacheth not to blaspheme. The sharpest censures in the Church are of a curing nature; the wounds, not of an enemy, but of a Physician: the casting out of an heretick is either healing to the person cast out, or preventing infection to the people. It hath been the *ultimum remedium* in the purest ages of the Church: instances I might give; I content my self with one, and that in an ill time of the Church for the orthodox.

Ἡ ὁμοθυμαδὸν οἱ ἐπίσκοποι παρόν-  
τες, οἱ πρεσβυτέρους ἐχθρὸν καθαιρέ-  
θῶσιν, ἵνα ἡ καθολικὴ πίστις ἐν εἰρήνῃ  
διαμένῃ. Apud Athan. Epist. de Syn.  
Arim.

The Fathers assembled at *Ariminum* unanimously deposed *Ursacius*, *Valens*, and some others (though upheld by the power and favour of the Emperor *Constantinus*) that the Christian faith might remain in peace,

and



and intire : and this advice gives *Nazienzen*, Let them be cast out as the pests of the Church, and the poisoners of truth.

But this may seem to some an hard sentence, to others an unprofitable course. Say some, Will you have good, holy, learned, painfull, useful men cast out of the Church? Say others, What will it avail? they separate from you, they have already renounced their ministry, deserted their stations, imbodyed themselves in another way, they will not care for your censures.

The Apostle answers both these objections *Tit. 3. 9.* To the first, saith he, Reject him that is an heretick, *knowing that such a one is subverted, ἐξέσεται*, hath the fairest side outward: (the word is a metaphor drawn from foule linnen, as *Favorinus*, the foul side turned inward) as if hee should have said, Such a man, whatever shews he makes, is a naughty man : He that *consents not to wholesome words, the words of our Lord Jesus Christ, and to the doctrine which is according to godlinesse, he is proud, knowing nothing*, saith the Apostle. If you look to the outside, you see the cloathing of a sheep; if you could look to the inside, you should see the ravening of a wolfe : the outside of the sepulchre is painted, the inside is filth and rottennesse : possibly we may have high thoughts of truth-corrupters, but God hath not, the primitive Church had not : They none of them are better then *pyramides*, or sepulchres of the dead, that have written upon them the names of dead men: Their opinions, their incorrigibleness in their opinions, is a plain manifestation of the rottenness of their hearts; which if you could discern, you would never think it strange that the Apostle commands such men to be rejected. The skilfull Chirurgicalian fals to cutting and searing, so soon as the gangrene begins to appear; a little delay may endanger the life, the whole will not be preserved but by the losse of a part : heresies are a gangrene (a leprosie in the head) they may endanger the body, the Church; there is no other ecclesiasticall way to prevent it, if once

come

Ἦς λαιμὸν τὴν ἐκκλησίαν, καὶ τὴν ἀληθείαν ἰδὼν ἀποπέμποισθε, μὴ μισούντες, *Θεο. Ο. ατ. 27.*

*I Tim. 6. 3.*

Οἱ τοῦτοι πάντες σὺλαὶ εἰσι, καὶ τάρτοι νεκρῶν, ἐφ' οἷς γέγραπται μόνον ὀνόματα νεκρῶν ἀνθρώπων. *Ad Philad.*

come to this height, but rejecting; and this possibly may not only preserve the body, but recover the member. And thus much for the first branch.

To the second, They have cast out themselves, &c. Reject him, saith the Apostle, *he is condemned of himselfe*; it is self-guiltinesse that perswades separation: If such men have passed a sentence against themselves really, that they are unworthy of the communion of saints, the fellowship of the Church, the kingdome of heaven; confirm their sentence, cast them out judicially, let them bear that necessarily, which they have chosen voluntarily to undergoe.

*Quos omnes manifestum est à semetipsis damnatos esse, & ante diem iudicii inexcusabilem sententiam in semetipsum dixisse, &c. Epist. 75.*

Though that be true which *u Firmilianus* hath in his Epistle to *Cyprian*, It is manifest, that they are all condemned of themselves, and have passed against themselves a dreadful sentence before the day of judgement: yet possibly the lenity of the Church, waiting with patience, and seeking with clemency to gain these men, may hide it from their eyes, and beget such high thoughts as in the *Donatists* of old, *Si malè facimus, quare nos queritis?* If we be so bad as

*\* Non queruntur nisi qui perierunt: — Posset & illa ovis tam absurde pastori dicere, Si malè facio quòd à grege aberro, quare me queris? non intelligens quare se putat non esse querendam, hanc esse unà causam quare queratur. — Quæri nus ergo vos ut inveniamus; tantum enim vos diligimus ut vivatis, quantum vestrum errorem odimus ut intereat, qui vos perdit, Cont. lit. Petil. l. 2. c. 37.*

you pretend, why do you forbear us, why do you court us, why do you seek our communion? *\* Austin* gives to this a satisfactory answer: Nothing is sought which was not lost; Should a wandring sheep say to the shepherd, If I do ill to wander, why doe you seek me? — Wee seek them that we may finde them, that they may live; our love to their persons being as great as our hatred of their errors. But seeing pa-

tience and lenity may be made advantage of to the *fomenting* of obstinacy in some, and insnaring of others; the rejecting of such men (as have abused lenity) from the communion of the Church, may be, by the blessing of God, a great means to open their eyes, to stay others that waver, at least, to free the Church from the guilt of bloud, the bloud of souls. How lightly soever some men speak or think of the censures of the Church, yet are they ratified

by

by Christ in heaven ; and a dreadfull thing it is to be condemned by the judgement of the Church.

Thus much of the second ecclesiasticall course to be taken for the suppressing, or staying the progresse of heresie. I confesse, it is a point finds opposition, and from such as it ought not : some teaching, that there is no intrinsecall power in the Church for suppressing heresie and schisme. Did the Apostles exercise none ? Was there none in the Church for 300 yeers after Christ ? Did they usurp what they exercised ? If not, who took away from the Church the power sometimes exercised, never usurped ? Others say, Doctrine is the most effectuall way to root out heresie. That hereticks should be convinced by sound doctrine, hath been already declared : whether doctrine be the only or most effectuall way to root it out, I will not dispute : (I hate so to compare doctrine and discipline, as the Prelaticall party of late did preaching and prayer, so to advance the one, as to bring the other into disrespect) only I say, that discipline hath been very useful and effectuall to prevent the rising of heresies, as in the Church of Scotland ; to suppress their growth, as in the Church of Holland : to give instance neerer home, England is sensible of the good of discipline : In eighty yeers there did not arise amongst us so many horrid opinions and blasphemous heresies under *Episcopacy*, (a Government decryed as *Anti-christian*) as have risen in these few yeers, since we have been without Government : and in those daies the errors that were, walked in darknesse ; but in ours, they out-face the Sun. Why do all our Sectaries oppose the establishing of Government ? Would the wolves so earnestly desire the putting away of the dogs, were they not the safety of the flock ? But, as I said, I will not dispute.

Lastly, (that I may speak something also to you, Right Honourable, and the residue, unto whose care the Government of this great City is, by the providence of the Almighty, committed) God expects it at the hand of the *Magistrate*, that he should put forth all that power with  
which



M.S. to A.S.

Deut. 18. 20.

Jer. 26.

which he is invested from on high, for the suppression of heresies and schismes in the Church, and the cure of this spreading canker. I know, that in this scepticall time it is questioned by nullifidians, as most other truths are, whether the Magistrate hath any calling to intermeddle in matters of religion : or if in matters of religion, whether in matters of opinion. I will not meddle much with disputes in this question. It is confessed by all, that the Magistrates, the Kings of Judah, did intermeddle for the abolishing of errors, and reformation of the Church : Why may not Christian Magistrates walk in their steps ? Because, say some, they were types, their actions in this point typicall. But this is said, not proved. Because they meddled only with Idolaters for idolatry, not Sectaries for opinions. Where is it read that they punished Pharisees, Sadduces, Essians ? Where is it read, that there were any such Sectaries in Judah, till the Scepter was departed ? We read the Law, that not only *the Prophet that spake in the name of another god, but the Prophet that presumed to speak in the Name of the true God, a word which he had not commanded, should die* : the false, or lying prophet, was guilty of death, as well as the idolatrous prophet : And *quare*, Was not *Jeremy* questioned upon this law ? Where in all the New Testament hath the Magistrate power given him against heresies and schisms ? Where hath he power given him against adulteries and murders ? Speak out, Socinian : take away all Magistracy, if thou leavest him in his Vicerentship to God, *as his minister, a revenger, to execute wrath upon him that doth evill*, thou wilt never be exempted from the edge of his sword, till thou canst prove heresies good; and that thou maist do, when thou canst prove *Gal. 5. 19, 20. 2 Joh. 11. Rev. 2. 15.* to be no Scripture. I know divers Treatises have been published against this power of the Magistrate, which this time, this place permit not to examine : if God permit, the weaknesse of them shall be in another manner discovered. For the present I lay down these three Propositions.

First,

First, There was never in the world any godly Emperor or King that can be produced, but thought the care of religion did appertain to him, that it was his duty to suppress idolatries, heresies, schisms, and accordingly hath been acting, more or lesse, to this purpose. That this care lay upon the Kings of Judah, is confessed: what Christian Emperors have done, would be too long to relate. The first that ever was, gave this in charge to his deputies, That above all other things, they should have this in especiall care, that the people, members of the orthodox Churches, should not be corrupted with schismaticall or hereticall opinions; but that they that did designe such a mischief, should be severely punished. His godly successours walked in his steps.

*Hujus rei potissimum competentem curam gerant, Euseb. 1. 10. c. 6.*

Secondly, That those Emperors and Kings who are recorded *voluntarily* to have tolerated all religions, or *carelessly* to have neglected the growth of heresies, and schisms in the Church, have been, the former, Apostates, Atheists, Hereticks; the later branded for their neglect. It would be too long to instance in particulars: The first that ever did it (after *Constantine*) was *Julian*, infamous for his apostacie; of a professed Christian, he degenerated into a reall Pagan, and gave a toleration to Sectaries, that he might disturb the peace of the Church, and overthrow Christianity.

*Ex famulo Dei factus est minister inimici, Apostatam se suis edictis testatus est. — Ire precepit voto suo, quos intellexerat ad destruendam pacem cum furore venturos esse. Erubescite, si ullus est pudor. Eadem voce vobis libertas est reddita, qua voce idolorum pate fieri jussa sunt templa, Operat. cont. Parm. l. 2.*

Thirdly, Never did any orthodox Divine constantly deny this power to the Magistrate, or plead for a toleration of all sects. Indeed <sup>2</sup> *Austin* was for a time of this opinion, that none ought to be compelled to the faith; but he retracted it. And <sup>a</sup> *Nazianzene* was sometimes too indulgent to the Apollinarians, but confesseth, that he was ignorantly so, not knowing that hee had almost undone both them and the Church by his unseasonable philoso-

<sup>2</sup> *Retract. l. 2. cap. 5.*

<sup>a</sup> *Ἐλαβον ὃς αἰς ἔσθινε κακίνας, χείρως ποιήσας,*

*καὶ ἡ ἐκκλησίαν βλάψας τῇ ἀκρίβει φιλοσοφίας: ὃ δὲ δυσωπεῖ τὸν πενήτην ἐπείκει,* Epist. 77. Olymp.



phie; for, as *Solomon*, *A servant will not be corrected with words*. But no more of these at this time.

If any man ask, What hath the Magistrate done for the suppressing of heresies? I answer, A learned Knight hath written a <sup>b</sup> Treatise upon this subject, in the fifth Section of which, he tels us, that the Magistrate hath made use of *banishment, imprisonment, fining*: to this purpose he makes mention also out of *Severus*, of one *Priscillianus* put to death; which act, saith he, the Church was offended at: Possibly the Church might be offended at the manner of the doing, but, I think, hardly at the deed it self; both because <sup>c</sup> *Leo*, who lived not long after that time, expressly

<sup>d</sup> *Quasi in vindictam Dei nullus mereatur occidi. Nemo erat laedendus ab operariis unitatis, sed nec ab episcopis mandata divina contemni debuerant. — Si occidi malum est, mali sui ipsi sunt causa*, commends the fact, and <sup>d</sup> *Optatus*, who lived in the same time, justifies the practice of putting *Schismaticks* to death: unto whom I might adde *Augustine* in

<sup>e</sup> *De ader. in divers places; and* <sup>e</sup> *Cyril* of Alexandria, who taught, that *hereticks*, that steal away and make merchandize of the souls of men, might with as much reason be put to death, as those under the law, that were found stealing of men, and selling them, *Exod. 21. 16*. And *Theodosius* made a law, that whosoever *rebaptized* any one baptized in the Church, *should die*, and in some cases the *party rebaptized also*. But of this more will be said, if God permit, in another way.

Besides these courses acknowledged by that learned Knight, there was also great care taken for the suppressing of the writings of hereticks, which were by the *imperiall lawes* <sup>f</sup> condemned to the fire, <sup>g</sup> and that upon pain of death, to be without mercy or delay inflicted on whomsoever should be found to conceal any of these writings: so great zeale there was to remove the very memory of heresies. There was no lesse diligence and severity used to prohibit the meetings of hereticks, *it being by law* forbid-

<sup>f</sup> Sez. l. i. c. 20.

<sup>g</sup> Εἰ τις συνι-  
τασμα ὑπο' ἄρετι συνιελὺν φερεθῆν κρύ-  
ψας, καὶ μὴ εὐθέως παρασενεγκὼν πρὸς κατανα-  
λώσιν, τέττω θάνατος ἔσται ἡ ζημία. Παρα-  
χρημα ἰδὲ ἀλλὰς ὅτι τέττω, κεφαλαικὺ ὑποσῆ-  
σε) τιμωρίαν, Niceph. eccl. hist. l. 8. c. 25.



den them <sup>h</sup> to assemble together publickly or privately ; <sup>h</sup> Euseb. de vit. Const. l. 3. c. 63. their publick places were commanded to be thrown down by *Constantine*. <sup>i</sup> Hee that entertained them in his house <sup>i</sup> Theodoret. Eccl. hist. li. 5. c. 2. privately, if the owner of the house, forfeited it ; if the tenant, without the consent of the owner, he forfeited 10. l. in gold ; if not worth so much, and a free-man, he lost his liberty, and was made a slave ; if a servant, he was beaten with clubs : And all this reaches not so far as the Scripture commands, and practices ; where such places, and not only such, but *the dwelling houses* of such as spake evill of the God of Israel, were *pulled down*, and imployed to an unclean use. I could tel you upon what grounds the <sup>k</sup> Fathers <sup>k</sup> Naz. Or. 46. pressed these laws, but I reserve them for another occasion.

But our pleaders for toleration against the Magistrates power, object, some of them, that such severity will be a let and hindrance to the Churches growth. Ought not the Church to grow ? It ought to grow, but not into a monaster. We would have our children grow, we would not have them have new members : <sup>l</sup> We would have faith <sup>l</sup> *Si quidem ad profectum pertinet ut in semet ipsa unaquaque res amplificetur, &c.* Vincent. Lirinens. cont. bær. c. 28. grow, but we would not have a new faith. <sup>m</sup> It is one property of true faith, to beleieve, that nothing else is to be beleived. Others, that these courses will not suppress heresies, but rather spread them. Indeed, truth wil not be suppressed by opposition, but errors will. By the laws of the Emperours put in execution, many of the ancient heresies were destroyed, if ye will beleieve <sup>n</sup> *Nicephorus* and other Historians. Most of them plead the severe judgements of God against the persecuters of the saints. Who denies it ? but are hereticks saints ? Whether God be pleased or displeased with toleration of errors, if it may be concluded from the acts of his providence towards those that have tolerated, or not tolerated divers religions, I shall desire them to compare his dealings with *Constantine* the Great, and *Theodosius* the Great, who, of all the Christian Emperors, were the most zealous in suppressing Sectaries, and the most prosperous both in peace and war ; and his dealings with *Julian*, *Valens*, or the *Valentinians*, that were

<sup>l</sup> *Si quidem ad profectum pertinet ut in semet ipsa unaquaque res amplificetur, &c.* Vincent. Lirinens. cont. bær. c. 28.

<sup>m</sup> Tert. de præscript. c. 8.

<sup>n</sup> *Εἰς τὴν νομοθεσίαν αὐτοῦ πολλαὶ καὶ καὶ αἰετέων διεφύησαν,* Lib. 8. cap. 52. Sozom. ubi supra.

Tit. 1. 9.

most indulgent to Sectaries : and then let them tell mee with whom God is best pleased. All cry out, Persecution, persecution. But that suffering which is not for righteousness sake, is not persecution : *If you suffer for your faults, — what thank have you, though you bear it patiently?* But would these men be thought to deny all power to the Magistrate in suppressing heresies? By no means : the Magistrate (say they) may deny such as are erroneous, places of trust, places of honour, places of profit; he may discountenance them, &c. My Lord, this (it is confessed on all hands) you may do, you need not fear ye sin in doing this : Let this be done, let Sectaries be discountenanced, let hereticks be denied places of trust, honour, profit, and you shall have few false prophets ; for they, saith the *Apostle*, teach *things which they ought not, for filthy lucre sake*. I will conclude in one word : It hath pleased God to stirre up your hearts (I speak of the honourable court of Common-Councell) to be active for the settlement of Government, and suppression of sects : For what you have done, I blesse God, and beseech you not to be weary of well-doing, but proceed in the work undertaken. I might urge you by the bond of the Covenant, which we have all taken, and you have lately renewed : I might tell you, It will never be any grief of heart, to have owned the cause of God in evill times, and to have kept your hands clean from the blood of foules : I only say, It was the glory of *Constantine*, that he had freed the *Empire from tyranny, the Church from heresie*. O that the same might be this Cities glory. You are famous over *Christendome*, and shall be to all ages, that you have not spared *estates or lives* to deliver the *Kingdome from oppression* : presse hard on, that you may have interest in this glory, to have delivered the *Church from confusion*. Which that you may doe, let us pray, &c.

F I N I S.





